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SEPTEMBER, 1923

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# MISSIONS



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# Missions' Denominational Directory

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### Question Box

(Answers given in this issue)

1. What kind of a university is the home said to be?
2. Who has organized 23 night school classes to teach the principles of American citizenship?
3. When did Dan Schultz begin work as Labor Representative of the Home Mission Society?
4. What is the Mikirs plan of giving?
5. "You can rush a ship to Russia, but —" finish the sentence.
6. Of what place is it said "there is kept beating a heart of brotherhood?"
7. What is the name of Wing Don's bride?
8. Why is America a "very good country," in the opinion of Filippo Novelli?
9. What did the former student at Columbia whisper into the ear of Yuan-shi-kai?
10. What do we need to cultivate for people of other lands and speech?
11. What W. W. G. member conducts a Camp Fire for Polish girls, and in what city?
12. What is the meaning of "Sachidanandi"?
13. "Have you a \_\_\_\_\_ in your church?" Fill in the words missing.
14. What have the Kinwha (West China) girls sent as samples?
15. What company of Crusaders won the New Jersey State Prize in the Reading Contest?
16. What distinction does Central District claim?
17. How many "jots" are represented in the Jorhat (Assam) schools, and what is a "jot"?
18. "Teaching \_\_\_\_\_ to foreigners—that is quite another thing." Supply the missing word.

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# MISSIONS

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HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

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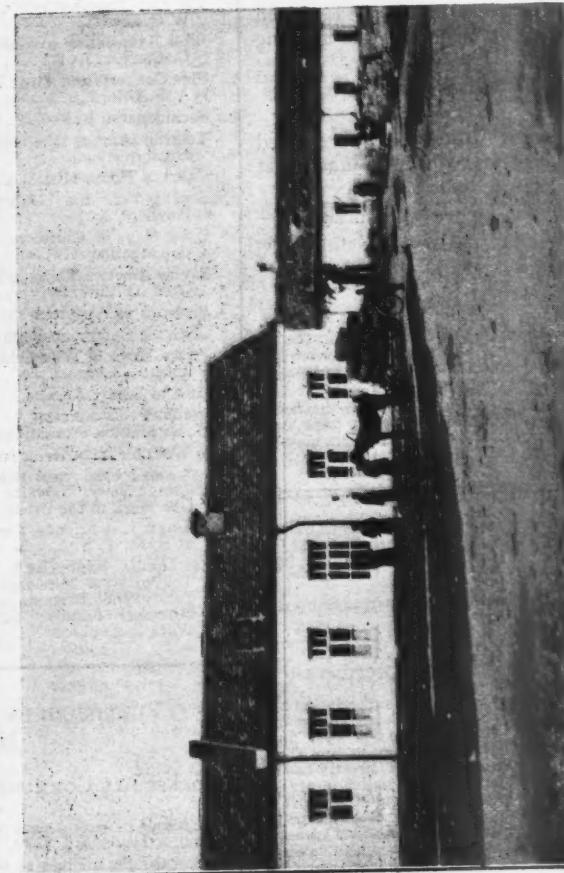
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1. A. R. A. Headquarters, Odessa, with statue of Karl Marx standing where monument to Catherine II. formerly stood. 2. Girl students in the University of Simferopol. 3. Wagons starting out with Baptisi supplies, Melitopol, April 3, 1923. 4. Hauling Baptist clothing to the University of Simferopol, March 29, 1923

# MISSIONS

VOLUME 14

SEPTEMBER, 1923

NUMBER 8

## In the Vestibule of the September Issue



MISSIONS for September devotes special attention to the subject of Americanization from the Christian point of view. No more important subject could be considered at the present time. The American population must be Americanized if we are to remain a nation of free men and institutions, dedicated to liberty political and religious, cherishing those high ideals which the founders of the Republic sought to realize.

We have a broad vision opened by Dr. Brooks as he deals with the World Reach of our task in his vivid and vigorous style. Then we take up local parts of it, looking upon the thriving work of the Italian Baptist Church in Philadelphia, where Pastor Di Domenica leads in a real community service. His book which makes the teaching of English to Italians practicable is the best of its class, by the way, and has been tested by experience. Mr. Hestenes describes another phase of community work, and Mrs. Harris shows, in her sketch of the Chinese class in Tucson, what one woman can originate and carry forward when her heart responds to the human need.

The Editor reviews Dr. Finley's study book, "The Debt Eternal," which clearly presents the child problems in our civilization; and also a series of volumes which intelligently deals with various foreign-speaking races in America. Editorials treat of the Personal Touch and Christian Fraternization, with glance at the Auspicious Start on the year's promotion program. Some details of this program are given in later pages.

After a mere glance at the Judson Health Center, we follow that Relief Ship Rushed to Russia, and with the aid of our Foreign Mission Society's special representative, Mr. Lewis, see what was done and how blessed it was to

receive, while doubtless more blessed to give. Then we stay overseas awhile. Miss Ella Bond, devoted worker, reveals the careful work of Bible translation, in which she has long been engaged in Garo Land in association with venerable Dr. Mason. Mr. Ufford of China gives the remarkable testimonies of five native converts. Dr. Z. F. Griffin, long-time missionary in India, tells briefly the life story of Sachidananda Rai, a convert who became a noted leader among his people in Bengal-Orissa. Mr. Hutton pictures an evangelistic tour among the Mikirs; and then we come back to this country to get some faint idea of the unique work done by our labor evangelist, Dan Schultz, truly a Brother of the Unprivileged.

There is an Outline Study on Saving America Through Her Boys and Girls that will be helpful to students. The World Field news is fresh and varied; the Missionary Education Department shows a fine equipment for the coming campaign, both in relation to Americanization studies and Japan, which is the foreign topic.

The Laymen's National Council makes its first appearance, with Mr. Jasperson at the helm, and we expect to have news from all the departments including the Brotherhoods.

The Loyalty Luncheons promise to be a conspicuous feature of the Continuation Campaign, and Mrs. Montgomery tells about them in *Helping Hand*. *Tidings* has the commencement at the Training School in Chicago. The World Wide Guild produces some sample posters, and this section, as well as the C. W. C. is full of information of interest to the members of these live organizations. The Open Forum has Pace-setting Plans for Autumn Programs, and the pace is lively—trust Mrs. Aitchison for that. This is only a hint of the richness of a number that in suggestiveness may well start a year of successful and blessed service.

OCTOBER ISSUE WILL GIVE THE STOCKHOLM REPORT AND WILL  
ALSO DEVOTE SPECIAL SPACE TO CHRISTIAN STEWARDSHIP

## The World Reach of Our Task

BY CHARLES ALVIN BROOKS, D.D.

*Home Mission Society Secretary of City and Foreign-speaking Mission*



MERICA occupies a unique position in two regards. In spite of everything we are the hope and reliance of the world today; and we are the meeting-place of the ends of the earth. One of the most humbling impressions an American gains from Europe today is the almost pathetic faith which the masses of people repose in us, in our good intentions, in our motives and aims. One can only devoutly wish that we may never fail them or betray this confidence.

It is a difficult thing to explain how this has come about—this confidence in America. It is a thing which no wise man among us would dare claim for ourselves and which provokes, not boasting or self-righteousness, but true humility and an utter sense of unworthiness. Yet it is the cherished belief of many simple-hearted souls whose knowledge of the world is not large and who have insufficient data or experience for making such a dangerous generalization. Reason enough there is, we know, for suspicion and doubt. But still it is true, the world expects something different of us—something more of us than of others.

### A MISSIONARY NATION

America is a cosmopolitan nation and for better or worse this land of ours is the meeting-place of the peoples of every nation. The ebb and flow of international and interracial life, to and from America, is the medium for carrying the best and worst of America to the uttermost parts of the world. Whether we will or no, by very virtue of our place in the world, America is a missionary nation.

A mere enumeration of these various elements arrests the imagination. Here are the diplomatic corps with their secretaries and attachés, numbering, in all, thousands, coming from all lands. There are more thousands of travelers who visit us annually, with eager curiosity, note books in hand, studying our habits and institutions. Business and commercial agents who are resident in our great centers number more thousands still. In American schools of various grades are over 10,000 foreign students, young men and young women out of Latin America, Europe, the Orient and the Islands of the Sea, young men and women who are going to be the leaders of tomorrow in the lands from which they came. Who can measure the potentialities of such a group?

The most numerous of all are the great masses of immigrant folk, many hundreds of thousands of whom "are birds of passage." They are here for awhile, then go home to become missionaries of the American idea and spirit. All these, for better or worse, are the interpreters of America.

If we could trace these various influences to their farthest reach, it would stir within us mingled feelings and in all likelihood would considerably jar our complacency. It is possible, however, to trace some of the influences,

and from these we are able to imagine others which escape us. We have said that for *better* or *worse* the process goes on. Let us first concentrate on the latter.

### AMERICA'S FAILURE

During a year in Europe we met repeatedly in various stations, crowds of returning immigrants. We could recognize them at a glance, with their queer bundles, herded like sheep, led by some one who acted as interpreter, looking for all the world precisely as they did when they landed at Ellis Island; pathetic, tragic figures, many of them. We always took pains to seek an interview and found almost without exception that they depended upon an interpreter to speak with us. They had lived in America, many of them for years, but had missed America. America had failed to establish vital relations with them. Some of them were broken in health; many were sullen and dispirited, suspicious or indifferent. They resented America's failure to adjust her relations with these humble, simple people who had brought to America dreams and hopes, rosy and bright. They had brought ambition, brawn and sinew and had left behind health and youth and joy and were carrying away as the great souvenir, disillusionment, and the burnt-out enthusiasm of a great venture. If we had the imagination to picture it all we could not retain our complacency in the face of the revelation.

In a number of the *Atlantic Monthly*, early in 1921, a writer recounts his intercourse with out-bound migrants who were turning their backs on America with nothing but dislike and bitterness. We felt as we read that article that it was overdrawn. That these people would all be harking back to America and glad to get back to "God's Country" we were very sure. We feel that way because we see only what we want to see. This is not all of the story and there are volumes to be written in rebuttal, but none of it can change the fact that multitudes leave America to go home with very different feelings from those with which they came, and without having discovered America or being discovered by America.

### WHAT STUDENTS LEARN

We are all interested in students, the keen alert Orientals and others who are often the brightest of their class. Ten thousand of them! What a responsibility! The man who sat down by the late Yuan Shih Kai of China and whispered into his ear that the brilliant strategy for him was to proclaim Confucianism the state religion of China, was for four years a student at Columbia University. Who it was who failed we cannot say, but some one missed a golden opportunity. The greatest, the unspeakable tragedy, is that which has befallen more than one student who came to America with a fine Christian enthusiasm and eager expectancy, only to lose faith and return disillusioned and bereft. An awful responsibility rests on the souls of all who willingly or unconsciously perpetrate such crimes in the name of higher learning.

The social life of some of our institutions has outraged the sensibilities of these same students.

An Oriental diplomat spent a Sunday in New York City before sailing for home and was invited to a Christian service. He replied that this was the first invitation accorded him in the entire period of his sojourn in the United States and expressed an uncomplimentary opinion of the sincerity of our profession.

The writer was on his first visit to San Francisco, a few years ago, and made a tour of the infamous "Barbary Coast," the open vice section of the city where the doors swing free and wide to the open mouths of hell on every side. Just before him in the street, laughing and jeering, he saw a group of Hindus, "seeing America." What their impressions of Christianity were one may well imagine. We may protest as much as we like that America is not all like that, but America tolerated that and has no answer to make in defense.

#### DIFFICULT THINGS TO MEET

One of the most difficult things Mexican missionaries have to combat is the influence of the border of the United States. Mexicans who have lived within our borders and have been exploited and found many of the shrewd "Gringos" unscrupulous, do not make the charitable allowance that all Americans are not like that. We know of one church not far from the border which refused hospitality to a Mexican congregation that wanted to worship in their building. A rather sad commentary on their missionary spirit, we must admit.

Our missionaries in Japan and India have been having a difficult time explaining how it is possible for America to love the Japanese in Japan and the Indian in India enough to send them missionaries, but not enough to give them a square deal when they come into contact with their nationals in America. We sympathize with the missionaries and admit it is a difficult thing to explain with perfect satisfaction.

Every failure of America to deal justly makes the progressively-minded men and women in foreign lands sick at heart. America is the hope of the progressive world and if America fails where shall they turn?

American cities are "set upon a hill" and it is difficult to make Shanghai, Bombay and Tokyo Christian while New York, Philadelphia and Chicago are still dominated by corrupt politics and the Christian Churches if not impotent at least give the appearance of being so.

#### THE BETTER PART

But there is a better, a more cheerful and reassuring side, which stands out in sharp relief against this dark background.

A few years ago two Chinese were baptized in the First Baptist Church of Spokane. Not long after, one of them came to the pastor and announced his intention of returning to China. He gave as his reasons his desire to help forward republicanism and his wish to tell his family of his newly found joy in Christ. He said goodbye and went back. Years elapsed until one day the pastor, on a visit to his former field, came face to face with this same man in the streets of Spokane. After greeting, the Chinese explained his presence in America. China was now a Republic. His immediate family and many relatives had become Christians. They had as a family, by their own efforts and at their own expense, established seven mission

stations in China and had assumed the financial responsibility for their maintenance. He had returned to earn his share of the running expenses of the missions. From the street he doubtless looked like any other Chinese and was probably thought of as a "Chink" by some. But there he was, a prince of the Kingdom of God, who expatriated himself for the salvation of his people, dreaming his great dreams, praying his great prayers, a link in the chain which binds America and China and the whole round world about the feet of God.

#### CARRYING OUR BEST HOME

Just before leaving for Europe, a group of Roumanians from the Eastern Central States called at the national headquarters of our Home Mission Society to secure some aid in getting their passports. They were a part of a company of about 150 who were going back home after the war. The writer had not been long in Europe before he received a letter from a Congregational missionary returning from his furlough to his field in Africa. He had crossed on the same trip with these men and was so impressed by what he had seen that he felt constrained to write concerning the impression they had made upon him. Every day these men had gathered for a service on the deck of the ship. They sang, read the Scriptures, prayed and testified. Their fellow passengers were filled with boundless amazement. Were these men not immigrants? Were not immigrants considered ignorant and degraded? How then came it that these men were clean, bright, honest, self-respecting, up-standing men? The explanation was eagerly given. They had become Christians. A new life had come to them in America. From churches in Akron, Cleveland, Detroit, and elsewhere they were going back home to Roumania.

The second chapter of that story has for its scene the hills and valleys of Transylvania. They scattered among the villages and farms to kindle the flames of what J. A. Frey calls, "God's fire." They were persecuted but remained undaunted. No less than twenty new groups of believers have been formed directly as a result of this volunteer missionary witness. The native churches have been strengthened, better methods and higher standards, learned in America, have been introduced. We can never forget the influence these men exerted in a conference in Bucharest when they pleaded for a new understanding and appreciation of childhood as they had learned it "in America." It made all our task seem more splendid and all success more wonderful when we caught that insight into the wide reach of the influence set in motion over there.

#### OUR INFLUENCE IN NEW STATES

Probably none of the new nations which have emerged from the chaos of this war make such an appeal to the American imagination as Czechoslovakia. America has played a most important part in shaping the policies of this nation. Scores of young men who had learned the practice of democracy in America were active in shaping the policies and trend of things in the new regime.

One of our most trusted home missionaries was sent by our Society to cooperate in the denominational plans for Europe. As a personal friend of President Masaryk he was entrusted with several important missions to Germany, Poland, Hungary, Austria and to the United States. When the time came for a survey of the public

school situation in Czechoslovakia, the new government invited a Baptist layman, a deacon of a Bohemian church in Chicago, Professor Zmrhal, to come to Czechoslovakia to perform this important task. He was converted in Chicago, is a University trained man and principal of one of the public schools of Chicago. His survey was not only technically well done, but was made with rare insight and appreciation of the higher values, which lent it unusual worth.

An interesting incident in connection with the first few months of the new national independence is connected with one of our younger Bohemian missionaries, then of Cleveland. When on the occasion of our second visit to Prague we alighted from the train, there on the platform awaiting our arrival was Rev. A. Knoblock, who had as a young man been converted in one of our Bohemian churches of Chicago and who for some time had been a successful pastor. As we expressed our surprise at seeing him there he told us the story of his mission. One day one of the members of our Bohemian church in Cleveland came to him with a thousand dollars, the bulk of his savings and offered it to him for his expenses to visit Czechoslovakia for a few months' evangelistic campaign. It represented heard-earned savings, but he knew that the hour of great opportunity had come and his pastor should go to meet it. The young man spent three months in an evangelistic campaign and witnessed more than two hundred confessions of faith in that time. He has since returned to Czechoslovakia for a term of years, another contribution of our American missionary enterprise to the evangelism of new Europe.

#### FOR RELIGIOUS LIBERTY

Poland is a close competitor of Czechoslovakia for a place in the hearts of Americans. When the first draft of the new Constitution was submitted it created misgivings, if not alarm, among those who were keenly anxious that this knightly nation which had "come back" so gallantly should give unmistakable guarantees of religious liberty, without which there can be no assurance of full civil liberty. Consternation reigned among American friends when it was proposed in the new Constitution to provide that "the President of Poland must be a Roman Catholic." There followed another provision which denied to Protestants the privilege of having any relations with similar bodies outside of Poland. When this news reached America an amazing thing happened. In all the great centers of Polish life in America, mass meetings were held. The Polish press began the discussion of the Constitution. Mr. Paderewski was in the country and put all his popularity and personal prestige behind the Constitution as proposed. But such a sentiment was created that Poland was obliged to heed it and the Constitution was modified. The provision now obtains that the *President must be a Christian* and the other obnoxious limitations referred to were removed. There could hardly be conceived a finer or more spontaneous reaction to American idealism than this. Here again we see the far reach of the American spirit in shaping the destiny of New Europe.

We like to think and in a sense it is true, that these finer influences are unconscious, that in America the air is electric with idealism and surcharged with regeneration energies. But in another sense these things are not true. America is confusing and baffling. It is good, but it is

bad; it is kind, but it can be cruel; it invites, but it also repels; it rewards some, but others it robs.

During the war an intense, almost fanatical passion for Americanizing the foreigner was born of our war psychology. Much of this was irrational and not a little injustice was done in the name of patriotism. A calmer mood has succeeded those excesses of emotion but something of understanding and sanity should abide with us, concerning our responsibility for the foreigner.

#### THE LARGER BROTHERHOOD

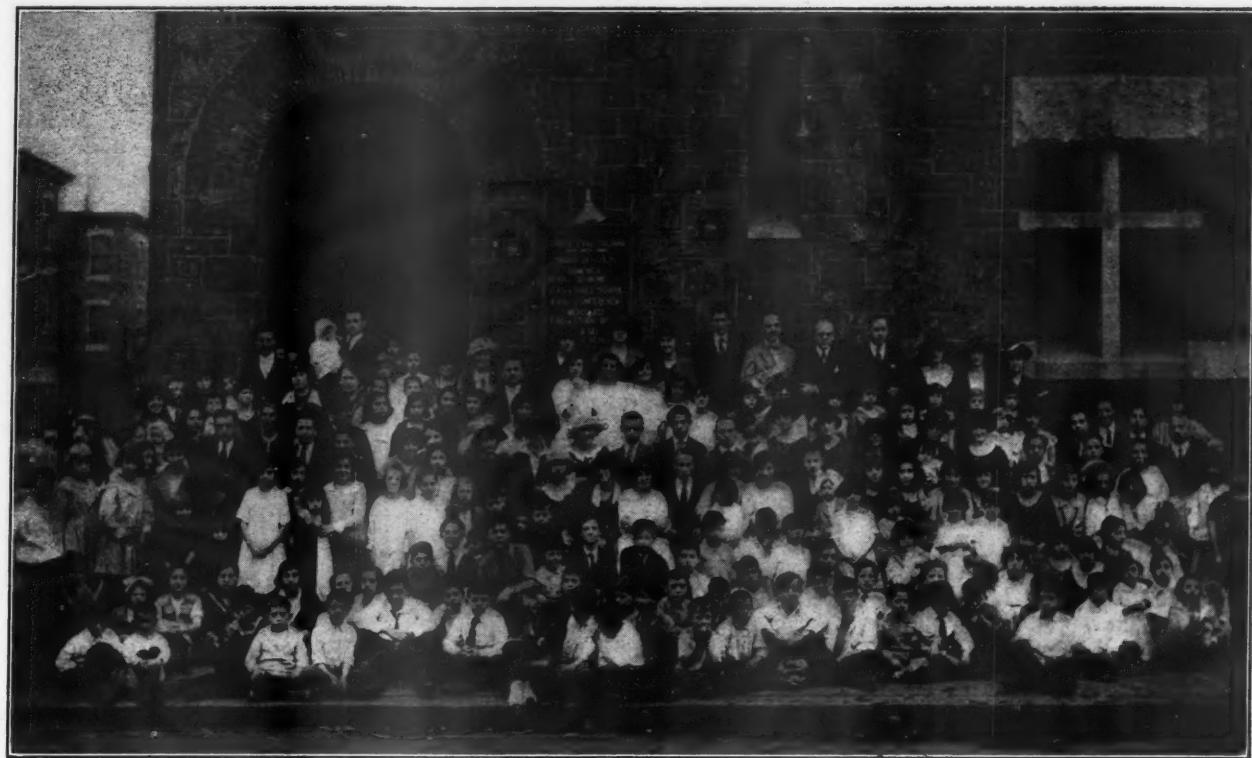
We have need of a new interpretation and scope for our patriotism, a moral equivalent for war, as William James would say. If patriotism is love of country rather than hatred of other nations, we must learn to express our love in practical service.

We need to create a new spiritual atmosphere, a new spiritual climate, warm with kindness and friendliness and an evident desire to understand the stranger within our gates.

We need to cultivate a new respect for people of other lands and speech. Nothing so reflects upon the real character of our culture as a failure to appreciate the real worth of others. A fellow traveler in a Pullman once greeted a Chinese as "John" and asked where he was going. It happened that his name was not John and that he was on his way to address four thousand college students at an intercollegiate gathering. His name today is known among intelligent people around the world. It was C. T. Wang, then a student at Yale, later the Vice-Speaker of the Chinese Senate, head of the Chinese delegation to the Peace Conference in Paris and a member of the Chinese delegation to the Washington Conference on the Limitation of Armaments. By way of special interest it may be mentioned that two Baptist laymen of Michigan invested in his education at Yale, an investment paying many thousandfold returns.

We need to love our country well enough to be willing to give something of ourselves, our home life, our personal interest and direct attention to the business of interpreting the essence of our national spirit, the valuation we put on human personality. This is our Christian motive, our impelling power. *We may entertain foreign students in our homes*; become a friend to some young man or woman who comes within the scope of our influence; deal with the foreigner in our business relations with great scrupulousness; become a champion of the exploited and a friend to man. We need a revival of human brotherliness and Christian sympathy and understanding. This is not only patriotic service, it is preeminently Christian service. We cannot rely upon a few salaried men and women to relieve us of our responsibility. *It is the duty of every Christian man and woman to accept the opportunity to become dynamic centers of this spirit of friendliness and service* and see to it that it is not in pious platitudes but in the spirit and passion of Him who loved men for what they were and what they might become, who broke down the barriers of race and nation to make of all men a new brotherhood—the Kingdom of God—and who said, "Other sheep I have who are not of this fold. Them also I must bring and they shall hear my voice and shall become one flock, one Shepherd."

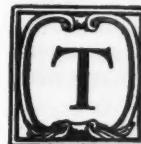
**EVERY MEMBER OF THE CHURCH, NOT ONLY INTENDING VOLUNTEERS FOR AMERICANIZATION SERVICE, SHOULD READ AND STUDY THIS ARTICLE**



SUNDAY SCHOOL OF THE ITALIAN BAPTIST CHURCH, PHILADELPHIA

## The Italian Baptist Work in Philadelphia

BY REV. ANGELO DI DOMENICA



THE Italian Baptist Church in Philadelphia with its Community House is one of the best equipped Italian properties which can be found among the Italian Baptist missions in America. It consists of three buildings—a beautiful church, a chapel for Sunday school, educational, social and industrial work; and a community house where we have an up-to-date dispensary, a reading-room, two social-rooms for our young people's work, and an apartment for some of our workers.

This work was started June 28, 1914, in the chapel of the South Broad Street Baptist Church, under the leadership of its present pastor, Rev. A. Di Domenica, who at that time had been called from New Haven, Conn. After a few years of intensive work the mission developed in such a way as to warrant the Philadelphia Baptist Union in the purchase of the present stone structure. The value of this property is estimated at about \$150,000, though the denomination has not spent quite half this amount.

At the head of our Christian center is Miss Ethel Downsbrugh. The weekly program of activities include the daily kindergarten, dispensary, gymnasium and showers, home-making, woodwork, and sewing classes, men's gymnasium and social hour, week-day Bible school, library, reading-room, English evening school, B. Y. P. U. and Junior B. Y. P. U., W. W. G., Mothers' meeting and many other religious services. The main objective in all these various activities is the fulfilment of the great Commission of our Master, which is the only thing per-

manent in a work of this kind. With this object in view many souls have been brought to Jesus Christ and made happy in Him. Scores of homes which were on the verge of disruption have been redeemed through the gospel and now are enjoying "the unspeakable peace which passeth knowledge."

One of the most important educational activities that we have in our work is the evening school in which adults are taught English and American citizenship. During this past winter we enrolled 176 young men and women. Even a doctor in medicine has attended our evening school and with his knowledge of English is now ready to take the State examination. This school was closed on April 28th with a banquet which the pupils gave in honor of their teachers, followed by a public meeting in which several scholars read short essays that they had written in English on the subject "What I Think of America." Practically all the readers of these essays have been in America not over two years and attended our school for two winters. To show the influence which the school is exercising upon the newly arrived immigrants, I will reproduce verbatim what three of them read in their papers.

Mr. Samuele Carelli said: "America is a wonderful country and it is the richest country in the world. America is not only great for the property which American people have in their possession, but it is great for the success which they have made in so short a time since America was founded. America is a young peoples' country, and like all youngsters, it is restless and energetic and has more of the young ideas of industry and com-



ANGELO PANTALEO  
ITALIAN DEPARTMENT, COLGATE



AMICO DI FLORIO  
GRADUATE ITALIAN DEPARTMENT, COLGATE



REV. GIUSEPPE BOLOGNESE  
GRADUATE OF CROZER

merce than any other country. This is a free country and all are created equal. That is, all of us have certain rights which no power on earth can take away and which even we cannot take away from ourselves. America is a great and real country, and all of the people can be what they wish as long as they are in possession of good and real ideas and willing to work to get them. America is not a fairyland, it is a real country with real live people."

Mr. Filippo Novelli said: "America is a very good country because America has all kinds of work and I am glad to live in America. America is good for me and I think that it is good for all the people; and it is a very rich country. I will like America better when I learn to speak good English and by that time I will like to live in

America because I find good people and liberty and plenty of work. I cannot say anything more about America but I will say some things about the Baptist Union. I think the Baptist Union is the best union in the United States of America. I cannot forget what the Baptist Union has done for me. The Baptist Union taught me to read and write and speak the English language. I shall not forget to say thanks for the hard work the Baptist Union has done for me."

Mr. Vincenzo Ceci, who has been in America but two years, said: "I think that America is a civilized country, because it wants peace in the world. I like this nation because it is a country of liberty. Everybody is equal; there is no distinction between the poor and the rich man;



ITALIAN BAPTIST EVENING SCHOOL WITH 291 ENROLLED



MOTHERS' MEETING, ITALIAN BAPTIST CHURCH OF PHILADELPHIA  
PASTOR DI DOMENICA STANDS ON THE RIGHT; REV. ORLANDO STEWARD NEXT HIM

every man may be a judge, mayor, senator, and finally a President, because the public school will educate anyone willing to learn. Another good thing is that all foreigners may become citizens and take part in the government by voting for men they think will make good laws. America is the greatest industrial nation in the world, because the rich men don't keep their money like our rich men in Europe do; but they put it in commerce. We must love this nation as a second country, because it gives us work and good living. We must help and make America even greater and better. We must bless the men who fought for the independence and freedom of this country."

In that long-to-be-remembered evening we had several guests among whom were Dr. Charles A. Brooks of New York, Rev. Rufus M. Traver, field secretary of the New Jersey Baptist Convention; Mr. Edward E. Bach, of the Pennsylvania Americanization Committee; Rev. Vincenzo Coletta, pastor of the Italian Baptist Church of Brooklyn, N. Y., and President of the Italian Baptist Association of America; and Mr. Ray L. Hudson, President of the Philadelphia Baptist Union, who brought their greetings to us. They were all enthusiastic about the result of our evening school. At the close of this meeting several teachers received beautiful presents from their classes as a token of their devotion and faithful work.

Through the work of this evening school many young men have been evangelized, two of whom have studied for the ministry. One was educated in the Italian Department of Colgate Seminary and is now working among the Italians in Jeannette, Pa., and the other was trained at Crozer and was ordained last July. A third young man is in his first year in the International Seminary in East Orange, N. J. A fourth young man went back to Italy to take the gospel to his people. He was so anxious to evangelize his countrymen that he left a splendid position here to "go home and tell his friends what the Lord had done for him." Though not recruited through our evening school a young woman of our church graduated from the Chicago Training School and is now working in the First Italian Baptist Church of New York. Two other

girls of our church are at Northfield, Mass., preparing for missionary work.

Our people have shown a profound interest in the New World Movement from its very beginning. Our church's apportionment was \$2,300, but when the campaign was over the subscriptions totaled \$4,300. Our Easter offering for the New World Movement was \$210.20, besides fifty extra dollars which our young people contributed.

Each year we enroll from 400 to 500 children in our Daily Vacation Bible School, though the average attendance is not so high. Our Sunday school has an enrollment of 335. We have new scholars almost every Sunday. We are endeavoring to train our own young people for this important work and have already several young men and women as officers and teachers. We hope that in the course of a few years we shall be in a position to be self-supporting not only in church finances but in the church and Sunday school work as well.

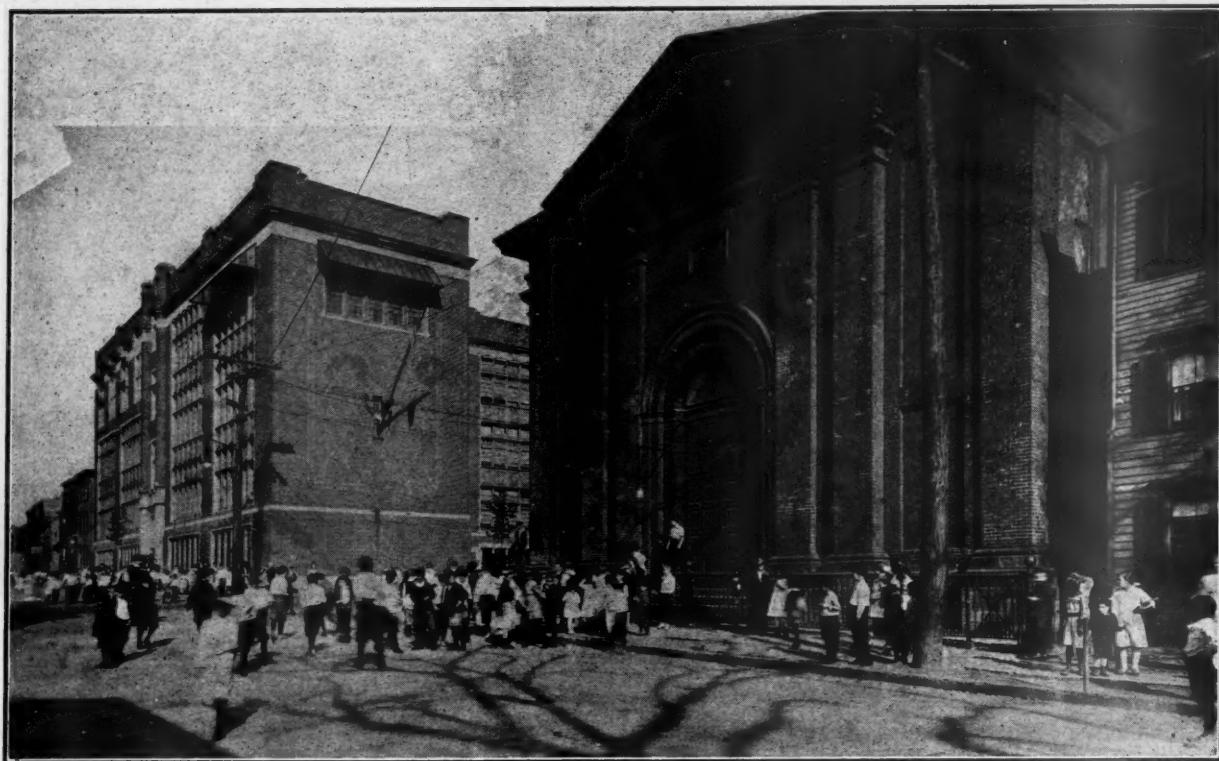
Our people are grateful to the Baptist denomination and the Philadelphia Baptist Union for their interest and cooperation in this great work which is done for the up-building of the Kingdom of God among men and the up-holding of American ideals and aspirations.

At the conclusion of the reading of the essays written by Mr. Di Domenica's students in English, Dr. C. A. Brooks, Secretary of Foreign-speaking Missions, said:

I am deeply moved by the tribute paid to America by these young men and young women. I feel more like weeping than anything else because of the beautiful expression of faith in America and I tremble lest we disappoint any one of them.

It is undoubtedly true that America is a land of the largest opportunity and that womanhood has here the highest privilege. Only we must be sure that we keep the doors of opportunity ever wide open.

America is a land of discovery. You young men and young women have just begun to discover it. You will be always making new discoveries of its history, its geography, its resources and especially of its spirit or the spirit of the best Americans.



LAFAYETTE SCHOOL, NEWARK, N. J., WITH 2,200 CHILDREN, APPROXIMATELY 2,100 WHOSE PARENTS WERE BORN IN ITALY  
IN FOREGROUND, BAPTIST CHURCH NOW BEING USED FOR LANGUAGE WORK

## Regular Fence Breakers

FROM "OLD TRAILS AND NEW," BY COE HAYNE

"I CAME to this country six years ago," said a young Italian student who found the best that America has to give those who come to her from other lands. "I knew not a word of English and practically nothing of the laws and customs of the people. I was ignorant of the institutions existing here for my benefit. I had not heard of libraries and schools, and as to Protestant churches I had heard no man even speak of them. The Italians were the only people I could associate with, for between the Americans and me there seemed to exist a fence which I alone could not break down. I wanted to mingle with them, but my inability to speak their language deprived me of many helpful friendships. It is not for us alone to break the fence. Are you representatives of Christ willing to meet the foreigner half way?"

### A BOHEMIAN GIRL'S QUESTION

"I wonder sometimes why it is that the young people of America underestimate the foreign-speaking people who reside among them," she said. "Do you know that there is scarcely a Bohemian office girl in Chicago who has not from \$100 to \$500 invested in United States bonds and war saving stamps? There are very few of the young people in any of the Bohemian Baptist churches who have not had at least two years in high school.

"Sometimes our pastor makes remarks about the absence of our young people from the mid-week prayer-meeting. Don't think for a moment that all of them are

at the 'movies.' The majority of our young people attend night schools. They are taking night courses at the Lewis Institute, at the Moody Institute and other institutions.

"Sometimes I like to talk about the literature that appeals to me. Not often do I meet American girls of my own age who want to talk about the Iliad and about the works of Milton or Shakespeare or Spurgeon. I wonder if American young people realize what we foreign-speaking young people think when it is made plain to us that they consider us ignorant and uninteresting. Well, let me tell you, I'm tremendously proud of the advancement some of the Czechoslovakian young people have made in their adopted land, the language and customs of which they have been obliged to learn before making any headway at all!"

I wonder if this young woman has learned of the work which Miss Pauline G. Végh, of the American Baptist Publication Society is doing for us by bringing together young Americans and young New Americans in the social and religious activities of the B. Y. P. U. A. Details of the "Buffalo Plan" may be obtained by writing to the Publication Society.

### W. W. G. SERVICE

Not only a vision of the need, but a challenge to individual work is found in many Guild Chapters. Chapter 231, in the Englewood Baptist Church, Chicago, is

trying to meet some of the needs of the city. For a year and a half Louise Peterson has conducted a sewing class among Slavic races at Public Park, near the Stock Yards. The class now has thirty members and meets for two hours each Friday night. For many girls this class is the only bright spot in their lives. Jennie Malakowski expressed her pleasure in this way: "I just can't wait for Friday nights to come." Surely it is not an easy task to ride for an hour on crowded cars through an unpleasant district, giving up your own Friday evening appointments, but Louise Peterson is finding joy in Christ's service. Judith Anderson, another member of this chapter, teaches English to a Chinese woman. Eight other members of the chapter are volunteer teachers at the Polish Mission Industrial School. This meets Saturday afternoon and means for each teacher a hurried lunch after work and a car ride of one and one-half hours. Surely, they have the vision of worthwhile service!

Chapter 529, of the Woodlawn Baptist Church, Chicago, has a constructive program for community betterment. Miss Lorraine DeHart has organized and is conducting a Camp Fire among Polish girls. She has a real opportunity to give them pleasure and to sow the seeds of right living. One fourteen-year-old girl leaves home at six in the morning and returns late at night. Last winter while her father was out of work she supported the family on \$14 per week. Miss DeHart's Camp Fire is the only pleasure she has to break the monotony of the hard work. Annie Movak, another member of the Camp Fire, sent out to pick up coal, was asked by one of her friends, "You wouldn't steal during Lent, would you?" Her reply was: "I don't care about stealing, but the coal is so heavy to carry." Can you see the light on the faces of these girls as Miss DeHart follows a conversation like this by a heart-to-heart talk on "Seeking Beauty"—beauty in nature, in life and the inner beauty of heart and character?

The Guild Chapter at Gary, Indiana, cares for the expenses of the church school in the Roumanian district.

#### CARRYING CHRISTMAS CHEER

The Chapter at Valley City, North Dakota, is alive to every opportunity to advance the Kingdom. At Christmas time they carried Christmas cheer into the home of a widowed mother and her four children. The W. W. G.'s called at the home, set up a Christmas tree, put on the trimmings, loaded it with needed gifts, candies and nuts, then slipped away to let the family enjoy their first Christmas tree. Yes, it was the first tree they had ever had and the oldest girl was fourteen. A warm blanket was given the mother and she said it was the best present the girls could have chosen. Each received two gifts and to the oldest girl was given a beautiful Bible. The W. W. G.'s of the First Church, Indianapolis, gave a Christmas party to the Roumanian children. There are indications that these parties for our New Americans will become more and more popular. They are sure to lead to good results.

#### MISSIONARY PRODUCTS

We learn from a source (not Bohemian) that the superintendent of one of the largest printing establishments in Chicago gives a ready reception to young Bohemians who apply for positions. I was told by one of the Bohemian pastors that when his countrymen become converted they make splendid workmen. Business men have asked him to recommend Baptists who might be induced to enter their employ. For instance, a jeweler in a large foreign-speaking community, through this minister, got in touch with a promising boy who is now rapidly working his way up in the business.

One of the fine products of Baptist missionary work among the foreign-speaking people of Chicago is a young man who is a leader in one of the Bohemian churches. It is said that at one time he was a prize fighter and a barrel-house frequenter. Converted under the ministry of one of our Bohemian pastors, he has developed into one of the best boys' workers in Chicago. In a remarkable way he has fallen heir to the life abundant. Since his conversion he has married one of the Bohemian Baptist girls and has a lovely family of children. Employed as a traveling salesman, he has made special arrangements with his firm enabling him to come home every Sunday for church services. As an organizer of boy-scout troops in connection with the Bohemian Sunday schools he had been very successful. The number of young men whom he has influenced to attend church and Sunday school has been notably large. At his council meeting of boy-scouts many plans for the up-building of the Kingdom are given birth.

#### WORKING FOR AND TOGETHER

It is the deliberate policy of the officials of the Massachusetts Baptist State Convention to get peoples of different nationalities to do something for each other, and then to do some things together. We have Swedish people who are working in Italian missions, lending a hand to the work for the Finnish people, and cordially welcoming Norwegians and Danes to fellowship and service.

There are Lettish and Lithuanian brethren who have taken a leading part in work for the Russians, who speak only the Russian language. One French missionary occasionally conducts for the Italians a service in English; another French missionary has, in addition to his former work, become pastor of an English-speaking church in another part of the city.

The soldier boys of two score nationalities and more fought together over there. They and their kindred are learning to work together over here.

(This book was published in 1920, so that the incidents will be placed in their proper period. We are indebted to the author and the Publication Society, the publishers, for the courtesy of allowing this use. The volume is filled with quotable material, and ought to have a fresh circulation.—Ed.).

#### OUR OBJECTIVE

To reach every member of every church with the call to active service and to an acceptance of a definite part in providing the money required for our local needs and for our world-wide missionary enterprise. This means that every member of a Baptist church shall be:

(1) An informed member  
(4) A Bible student

(2) A praying member  
(5) A soul winner

(3) A giving member  
(6) A genuine Christian

## Earning the Name of Community House

BY REV. JOHN M. HESTENES

*Director of Brooks House of Christian Service, East Hammond, Indiana*

**U**NLESS our Christian centers find a way of tackling and solving some of the physical problems and civic questions which confront every community, they really do not have a right to lay claim to the name of community houses. The staff may not actually go out and do the needed work to right apparent wrongs or shortcomings, but should, if no other agency is at work on the solution of these questions, arouse and guide the civic-spirited, able citizens to lend themselves to the effort necessary to bring about the desired and needed changes.

We have tried to do this through the formation of the East Hammond Civic and Improvement Association. It began its work by initiating movements for public improvements, which could be secured only by public petitions. Meetings were held to explain to our people just what was involved and generally there was little difficulty in securing the required number of signatures. These efforts brought out the fact that some improvements had been held back because of misunderstandings. Let me give a specific case. The water main for our end of town is entirely inadequate, and during certain hours of the day no water can be drawn on the second floor of any building. The city water department had plans for laying a larger water main, but had been unsuccessful in getting the right to lay the pipe through a certain man's property. Unwilling to force the issue they had simply abandoned the project. As soon as the organization got hold of these facts it began immediately an educational bombardment of this individual, a successful foreigner with limited education, and soon had his signature. Within three months the main was laid. The property owners on streets in need of sidewalks, sewer and pavements were called together and told what these improvements would mean to their own well-being and to their property interests. Three streets were paved during the

first six months of the existence of this club. The public school, parks and other public improvements were followed up, with good results. The value of the public improvements initiated by this association during its first year amounts to nearly half a million dollars. The street lighting was something that needed attention. On our own street there were only four lamps for a distance of half a mile. By public petition of the property owners, they to bear the entire expense of installation, we now have forty-eight ornamental concrete lamp posts. It has completely changed the street, and property values have increased considerably. These lights were dedicated last November with a banquet at Brooks House. The mayor and a number of other public officials were guests of honor. Appropriate exercises were held outside the House with a band in attendance and the official turning on of the lights. Special arrangements had been made with the light company, and the lights were turned on by a signal from the steps of the House after appropriate speeches had been made. The banquet then proceeded in the House with a special program and a general good time.

### HAMMOND NEW CHAMBER OF COMMERCE

Hammond has never had an active, working Chamber of Commerce. The work of our local Civic Association



EMPLOYMENT OFFICE, BROOKS HOUSE



SELF-GOVERNMENT CLUB, BROOKS HOUSE

got under the skin of some of the live business men of our city and a clamor was made for a Chamber of Commerce that could do things. The result was a campaign which brought in a membership of nearly 800. Personally I solicited \$900 worth of memberships in this campaign. In one of the meetings of our local association at Brooks House one of Hammond's leading business men made the statement, that it was wholly due to the good work done by our association that the new Ham-

mond Chamber of Commerce got under way. This illustrates how our influence is spreading and we shall probably never know the amount of good accomplished by the planting of "Brooks House" in this polyglot community.

#### BENEFIT ASSOCIATIONS MEETING AT THE HOUSE

These are just mutual benefit societies which meet once a month at the House. There are seven such societies meeting with us now. Some meet on Sundays and some on weekdays. Their special reason for wanting the privilege is the fact that East Hammond has no



STORY HOUR, BROOKS HOUSE

suitable places for such gatherings except backrooms of soft drink parlors. The leaders of these societies complain that their members get to drinking moonshine while attending the meetings and invariably go home drunk. Under such conditions it is hard to refuse these requests for the use of our building, even though we may be cramped for room, and so we are making the best of it. Some of these lodge people are of a radical nature, religiously as well as politically, and have thrown the church

overboard. Religiously their children are raised like the Hottentots. Since allowing these associations to use our building we have discovered that a large number of our Sunday school children come from these homes. What more can we ask for. We will at least reduce the number of future Hottentots.

#### BULGARIAN YOUNG MEN'S EDUCATIONAL CLUB

There are quite a number of Macedonian Bulgarians in our community. Nearly all men, very few women. They are all past twenty years of age. Somehow they seem more intelligent than the average foreigner, and I have had a soft spot in my heart for them ever since coming to Hammond. For nearly a year I have been talking a club to them. Their hangout has been a "Coffee (?) Shop," known as the most notorious gambling joint in the neighborhood. I have knowledge of one case, where a working man took out of the bank his savings amounting to seven hundred dollars and in two hours lost it all in this coffee shop through gambling. Much to my delight I succeeded last winter in bringing together twelve of the leading men of this group and the beginning of a club was made. We worked along for a few months and now the membership is more than fifty. They have now rented clubrooms of their own, where the members may gather any evening in the week. Some of them would have preferred to have continued to meet at Brooks House but one night each week was all we could offer them. Their constitution provides that no intoxicating liquor must be brought into the clubrooms and no gambling will be allowed. These men are nearly all radicals, religiously and politically, and yet one cannot help liking them. They are through with the church. Yet they have agreed to give me half an hour each week of their time to discuss religion and study the Bible. On a recent Sunday afternoon I spent two and a half hours talking to them about God and answering questions. And their questions showed that they had given considerable thought to modern religion. This is taking the bull by the horns, isn't it? What we can do with these men is hard to forecast, but we are praying that we may handle the matter wisely and patiently.



A GROUP OF LIFE ENLISTMENT VOLUNTEERS IN THE FIRST BAPTIST CHURCH OF CHARLES CITY, IOWA. FRUITS OF THE EVANGELISTIC AND MISSIONARY LEADERSHIP OF THE PASTOR, REV. W. L. ANDERSON



CHINESE BIBLE SCHOOL, FIRST BAPTIST CHURCH, TUCSON, ARIZONA

## Chinese Work in Tucson, Arizona

BY MRS. L. G. HARRIS

**S**O FAR AWAY" is what most Eastern people say when one mentions Arizona. Just why it should seem farther than California or Oregon or Washington I do not know, possibly because the population is less in proportion to its area and because there are so many foreign people among us. We who live here feel that it is a real foreign mission field. As some one said at the recent State Convention, "It seems as if God had not waited for us to go *through* the door which he opened for us into Mexico, but just lifted up a multitude of people and spilled them right over among us." But I am going to tell you about our Chinese work in Tucson.

There are about 400 Chinese people here. Of that number there are a few women and children, but a large proportion are men. They operate stores and laundries and are considered a good asset to the city life, being self-reliant and prosperous. The Baptist church has interested itself in gathering these people in for religious instruction and enlightenment. Night schools are held three or four evenings each week. After the lessons in English, a Bible study and prayer service is held. Volunteer teachers give the instruction, under the leadership of Charles L. Kau. Mr. Kau is assistant pastor of our church and is not a Chinese, as his name would imply. Some want history, some arithmetic to help them in making their grades in school, some need the simplest words and drills in English pronunciation.

On Sunday afternoons we have Bible school. Mrs. L. G. Harris, a veteran in missionary work, is the superintendent. Don Wing, a young Chinese merchant, is assistant; Pauline Don secretary, and Harry Lee treasurer. This is their own school and they take great pride

in it. Twelve of them are now members of the church. Last week Chong Lowe and Lydia Lee were married. The ceremony, which was the full ring service, was held in the First Baptist Church. About 100 Chinese and American friends were present and a very pleasant reception followed. Refreshments were served and many useful gifts bestowed upon the young couple. This is the second marriage among our young Chinese people this year.

Wing Don went to San Francisco for his bride, Miss Ruth Jea, in March. She is a niece of Lee Park Lin, former deacon in our church and now Chinese interpreter for the immigration bureau in Oakland. He conducts a Bible school in San Francisco and is a great inspiration to his people wherever he goes.

We have one young man, Hok Yin Jea, who graduated from our city high school this year and another, Joe Lee, who holds a good position in one of our banks, having gone steadily up from being an errand boy three years ago.

The Chinese merchants have their own Chamber of Commerce as an adjunct to the city organization. Through its officers any civic communications are sent and civic business attended to. Their meetings are held on Friday evenings and Brother Kau, as we like to call him, seeing an opportunity for service in this assembling of themselves together, is on hand to invite them to tarry for a Bible study and evangelistic meeting after their business session. Mrs. Kau has a similar service for the women and girls at the same hour.

So the seed-sowing is going on, and to those who are looking for tangible results I will say that the blessings far exceed the sacrifice as we see our boys and girls grow in

Christian character and usefulness; and as one after another, comprehending what Jesus meant when He said, "I am the resurrection and the life," decide to give their lives into His keeping our hearts are made glad and we praise God for His wonderful love and for the glorious fulfilment of His blessed promises.

Would that all foreigners coming to our so-called "Christian land" might find helpful hands stretched out to guide them into the straight and narrow way that leads to life eternal.

(This will be done when all our church members are filled with a spirit like Mrs. Harris's.—*Ed.*)



CHINESE WEDDING, FIRST BAPTIST CHURCH, TUCSON, ARIZONA, CELEBRATED IN AMERICAN STYLE WITH IMPRESSIVE SERVICE

## Where Carey Preached

FROM MISS KATE W. FAILING, M.Sc., OF ONGOLE

Perhaps those who read and enjoyed Miss Applegarth's life of William Carey will be interested in hearing about the present work done in the Chapel where he once preached. We found it easily, having walked past bazar shops of Mohammedans, Chinese and Hindus, all open for business. The Chapel looks not unlike a private house from the outside, set in its own garden and with a big pillared veranda. But inside, the oblong room, with its pulpit in the middle of one long side, and its tablets on the walls, showed its character very plainly. The pastor was very ill, at the point of death, and the service was taken by one of the deacons. The congregation was small, chiefly Europeans and Anglo-Indians, though one of the two Chinese, a recently baptized member, took up the collection. We saw Carey's pulpit, a small one made by his own hands and often used by him, and Judson's chair in front of the present pulpit platform. The bap-

tistry in which Judson was baptized is under the pulpit platform, like the one in the first church I ever attended. A memorial tablet to Judson, unveiled by the Consul General of the United States, occupies the place of honor behind the pulpit. I wonder if perhaps the file of the Missionary Magazine will not yield the reports of its unveiling, and perhaps a picture of the tablet. (We shall look it up.—*Ed.*). By its side is one to the Serampore three, given by a grateful pupil, and over to one side, under the gallery, another to Luther Rice. I was interested to read the good baptistic wording of several tablets to older pastors, who for forty years ministered to "the church meeting within these walls." The church is in possession of a large sum under a curious condition, that no missionary shall ever be a member of the board of deacons. As it is no longer under any missionary society I could not understand the restriction.

## "The Debt Eternal"

EDITORIAL REVIEW OF THE HOME MISSION STUDY BOOK BY DR. JOHN H. FINLEY

IT IS high time that in our mission study classes we should take up the childhood of America and its problems, many and acute. These problems meet us in the home not less than in the factory and the city tenement—are indeed most serious of all in the home, which has been America's pride and source of character and strength, and still is our center of hope for true manhood and womanhood, while now a subject of solicitude. We do well to call the attention of our church members to the child element of our population.

Dr. Finley takes his title "The Debt Eternal" from a striking sentence used by the head of the Education Department in England in introducing a parliamentary measure known as the "Children's Charter," at the very blackest period of the great war. "Education," he said, "is the eternal debt which maturity owes to children and youth." In the opening chapter the author is himself—the charming essayist, imparting literary flavor to his work, while not failing to keep in practical touch with life. I like the dedication: "A 'partial payment' of the debt under which I have been placed by the church of my fathers, by my Sunday school teacher in the little church that I knew best, and above all by the prairie pioneer mother with whom I learned to read the Bible."

That is characteristic. There is a heart behind the writing. The following quotations disclose the spirit and purpose:

"So in the midst of discussions of reparations and debts which fill the papers and books with statistics of what peoples owe one another, and incidentally fill their heads with suspicion, distrust and hate, we have need to remember that the supreme debt under which we have been placed by our past, by our hope for the future of the race, by our faith in a Divine Being and by our belief in the Christ in whom He has been revealed to men, is to teach our children that which has been committed to us through centuries and to enable them, as far as that is humanly possible, to realize that which we have struggled toward in our best moments and in our highest aspirations and our most unselfish deeds.

"So I have called this book 'The Debt Eternal.' It is to help us feel that responsibility to those who come immediately and even remotely after us, and then to suggest ways in which that responsibility can be met through the home, the school, the church and other institutions and agencies of our Christian civilization."

If I were teaching this book, I think I should be compelled to read at least two-thirds of the opening chapter to the class. It has the personality and the human touch. It takes one out to the prairies in the pioneer days, and disabuses the mind of many curious misconceptions concerning those days and sections. The author had the immense advantage of being born into a pioneer "sky-pilot's" home, where Christian motherhood transformed the simple dwelling, and where the Bible was *the* Book. Precious heritage, the fading opportunities to possess which is one of the things with which we have to reckon today. The home mission picture is altogether alluring, and I should like to quote liberally here, but instead will assure the prospective reader of the pleasure in store.

Dr. Finley will be glad to know that the "quaint song" which he heard in earliest boyhood, "I'm a pilgrim, and I'm a stranger," has not utterly perished from the Sunday school hymnbooks, but has of late years been revived in some of the best of them. It was one of the reviewer's favorites, too, in the long ago, when it must have been chiefly the tune that attracted, for he never thought of the meaning of the words in those happy days of childhood. Puritan or Scotch-Presbyterian, east or west, those homes where God was revered and worshiped, and where Jesus was trusted as Saviour and Friend, brought forth the character that made a country to which the immigrants of later days might come to find a home and a fair chance for "life, liberty and the pursuit of happiness."

Those children of the prairies, like those of New England, *did* read and know the Bible. The American heritage, the author says, has put upon us an obligation, whether we will or not, placing us in debt to those who come after us. It is the children through whom, above all others, we are to make it a better world, that is, save it. Indicating in eloquent passages what America should be made to mean to the children, and quoting Franklin K. Lane's summary of what the many races have contributed to our America, he gives the steps by which the purpose of a single loyalty to our country may be realized, as follows:

"First of all, that every immigrant to this land (by whatever way he has come) shall learn the language of the land, whether he come with another language in his throat or none at all. This may involve going to the homes and teaching the mothers who have not learned it.

"Second, that every one of these shall be taught by the best and ablest citizens who can be found for this service what America means in its institutions and its aspirations. Especially is it necessary that we have in our schools as teachers those who know America, who love America whole-heartedly, and who are able to interpret it to those new to it, not as a narrow, self-centered America, nor yet as a polyglot, many-minded, soft-hearted, nebulous America, but as an *America of one speech*, of self-respecting personality, of clear national purpose and yet of effective 'all-man' knowledge and sympathy.

"Third, that the glory of the gifts of those who come shall not be allowed to 'fade into the common light of day' (either for the child or the immigrant), but that all who for days 'traveled farther from the East' with a 'vision splendid' of this land shall still be 'on their way attended' by that vision.

"Fourth, that everyone shall have his spiritual inheritance and see America (as Abraham saw the land of Canaan) as a land of promise, but a land in which all shall confess themselves as strangers and pilgrims on this earth, 'desiring [as Abraham] a better country, that is, an heavenly'."

Dr. Brooks, in his analysis given elsewhere in this issue, has indicated the general line of treatment, which takes up The Child at Home, Child Health, Play and Recreation, Child Labor, Children and Schools, Children in Need

of Special Care, and The Child and the Church. Important as are the matters of child labor and of education, we regard the chapter on The Child at Home as presenting the danger spot of the day. Unless we can regain and maintain the family integrity and the family life in which the children were taught right living by both precept and example, no amount of outside regulation or education will save us from degeneracy as a nation.

But enough has been said to show that this is a book

that should be studied in every church of every denomination in the land. It should lead to a determined effort to place the right kind of religious and moral instruction in our public schools, in order that we may raise up a citizenship that will obey the law and insist on its enforcement. If this study shall arouse our Christian people to their responsibilities and duties, as it ought to do, great good will result to our own country and the world. The time for action has come.

## A Valuable Series for Americanization Workers

IT IS exceedingly important that those who propose to volunteer for Americanization work such as Miss Brimson undertakes should know the peoples among whom the work is to be done. The more thorough the background one can have the better, and the truer the understanding of the foreign peoples the more successful will the approach be. There is a series of books which meets just this need on the part of the worker. Indeed, nothing could be more fortunate for the future relationships in our country than to have our people generally become familiar with such volumes as these. The New Americans Series is the general title of these Racial Studies, and we have The Italians in America, The Czechoslovaks in America, The Poles in America, The Russians and Ruthenians in America, The Greeks in America, and The Magyars in America. Each volume is written by one who knows the people in their home lands, and who is able therefore to place them in this country and estimate them justly as prospective American citizens.

Knowledge of the peoples includes, of course, acquaintance with their national traditions and customs, their inherited tendencies, their social and religious life and needs. The methods of successful approach vary with the temperaments and characteristics of the different nationalities, and nowhere is there greater need of tact and delicacy.

Credit for these racial studies should be given to the Interchurch World Movement, which projected them, under the general editorship of Dr. Charles H. Sears of our New York City Mission Society. The cessation of the Movement left this among other important unfinished tasks, which the Home Missions Council and Council of Women for Home Missions have carried forward as far as funds would permit. It is fortunate that the project was not permitted to fall after so much valuable work had been done. The George H. Doran Company became the publishers of the series, and it is now possible to commend a series dealing intelligently with matters that are closely bound up with the future of our country. As Dr. Sears says: "These studies were undertaken to show, in brief outline, the social, economic and religious background, European or Asiatic, of each group, and to present the experience—social, economic and religious—of the particular group in America, with special reference to the contact of the given people with religious institutions in America." And he is right in believing that the series will help America to appreciate and appropriate the spiritual wealth represented by the vast body of New Americans, each group having its own peculiar heritage and potentialities; and will lead Christian America to become a better lover of mankind.

For an example, take the treatment of religious conditions in Italy, in part five of chapter one. One could not easily find a clearer or fairer description of this peculiar situation. To understand the Italians who come here it is necessary to understand the conditions from which they came. There is no concealment of things as they are and the causes, but the showing is made as one of fact not of prejudice. In treating the Czechs and the Slovaks the reader is made aware of the sharp division between these peoples now united by the Versailles Treaty in one nation. Nothing could be more fatal to approach than to talk to the Slovak as though he were a Czech and vice versa. The reader of the volume on the Russians will discover what a tremendous influence has to be met and counteracted in some way—the influence of the anti-Christian literature, which attacks belief in God as a superstition, not useful, and indeed, criminal. As yet there are no tracts which can meet these attacks, and the Russian secular press, almost entirely in the hands of the Jews, complicates the problem of fitting this class of the population for citizenship. Of the Russian Jews we have far too many in America for America's good, especially if one may doubt whether it is for the good of these people themselves in any true sense. Not that this is the view of Prof. Davis, author of the volume, who believes that these aliens can be reached and their valuable qualities be made a contribution to our life.

We have said enough, perhaps, to interest our readers in this really admirable series. It is not a question whether we wish to know and understand these foreign-speaking elements of our population. They are here and the welfare of our country is at stake. Shall it be alien or American? bolshevik or brother? friend or menace? If we are Christian Americans, we have a responsibility in answering these questions and cannot escape it. If we are the right kind of Christian Americans—true disciples of Jesus Christ—we shall neither desire nor try to escape it, but with the spirit of the Master and Great Brother animating us shall endeavor to first make acquaintance and then form helpful friendships with the men and women who need human friendliness and the kindly word, and whose responsiveness to the human touch will amaze those who give the cup of cold water in the Master's name.

These volumes are \$1 net. Get the whole series and begin a study that, for another thing, will fit you to give an intelligent judgment when the next immigration bill comes up in Congress. Remember that this is a live subject, and will be for a long time yet, and both knowledge and a Christlike spirit are necessary in dealing with it, if we are to be fair and just.



## THE EDITOR'S POINT OF VIEW



### The Personal Touch

In the preface to *The Incoming Millions*, a little book on immigration which the Editor had the privilege of writing for the Interdenominational Home Mission Study Course in 1906, the following incident was given. Nothing could be more suggestive at this time, and we reproduce it as illustrating the individual spirit and method by which successful Americanization can be done.

A minister from a western city, on the return voyage from Europe, was sitting one morning on the deck with a company of friends. As the bells sounded for eleven o'clock, a cultured lady of the party rose and excused herself on the ground of an engagement. He noted that she passed down to the steerage deck, and his curiosity was aroused. The next day, at the same hour, she left the company with the same excuse, and was not seen again until dinner time. This became a daily occurrence, until the last day of the voyage, which had been prolonged by head winds. When the bells struck, the lady did not leave, and there was a look of sadness on her face. He ventured to ask what the strange engagement was that had called her away so regularly, and she told him the story.

Watching the steerage passengers as they boarded the steamship, the lady saw an aged woman, evidently an invalid, brought on board in a wheel chair. Something in the sweet and patient face attracted her, and as she thought of the many lonely hours the invalid would probably pass in the trying conditions of the steerage, she resolved to go down and see if she could be of service, perhaps by reading a little while each day. She found that the invalid was an Italian and knew no English; she was alone, on her way to join her sons in America, who had sent for her. The lady knew very little Italian, but made up her mind to learn at least enough to speak some words of comfort and sympathy. She managed to find an Italian Testament and a lesson book, and began her studies. The next day the invalid's face beamed with delight as she heard herself saluted in Italian, and a new bond of sympathy was at once established. Then there began an exchange of languages, each acting as teacher and pupil. The lady read a verse in the Italian Testament, then in the English, and soon taught the Italian to repeat the verse, "For God so loved the world." Each day the lessons continued, with every growing interest to both. Suddenly the invalid grew worse, and in a few hours she passed away. Her body was buried at sea, and the lady was the only first-class passenger who knew of the circumstance. But, as she told the minister, she had the unspeakable satisfaction of having been able, in those few days, not only to cheer the heart of a lonely woman, but to learn enough Italian to make known to her the love of Jesus; and she saw her die with firm faith in him as her Saviour. It was, said the lady, the most beautiful and blessed experience of her life.

"That," said the minister, "was the example of un-

selfish Christian service that put me to shame. What thought had I given to the immigrants packed in the steerage? This woman had been a ministering angel, and had led a soul to life, while the rest of us had followed only our own pleasure."

If the alien women among the incoming millions are evangelized, it will be done by American women who are filled with this Christlike spirit of personal service.



### Christian Fraternization

We are giving special space and attention in this issue to one of the most important questions confronting our nation—Christian Americanization. There are many workers, sincerely interested in the future welfare of our country and also in the aliens, who would drop the word Christian as narrowing the scope of the service to be rendered and the hope of success. But we believe that while the methods employed should always be tactful and honorable, having due regard to the traditions, convictions and even prejudices of those who have come here to find a home, the Christian motive and spirit must inspire the work in their behalf, and ever form the background. Americanization that is not Christian may as easily make for evil as for good in our civilization. It is because we have already so many hyphenated Americans who are citizens but not Christians that we are facing problems which baffle the thoughtful. We stand positively for Christian Americanization—using both terms in a broad and not narrow sense.

We should like, in this connection, to put a new idea prominently into the work we are considering. Let us think of it as Christian fraternization. This element is essential to any permanent success. Teaching English to foreigners—that is practically all Americanization means to many, so far as method is concerned. Teaching fraternity to foreigners—that is quite another thing. That is a matter of spirit and practice, which may accompany any kind of method. That involves personal acceptance of the teachings of Jesus as to brotherhood and neighbor and the duty of love, and putting these into control of one's life so that imitation of Him as He "went about doing good" may become one's joy in service. It is fraternization that the foreigners new to America need more than anything else, in order to win them to a life that will honor American citizenship, and realize for them the highest good of Christian Americanization.

Fraternization is the human touch which the individual Christian, man and woman in our churches, may put upon the foreigner at our door. It is a personal obligation, not a theoretical proposition. When our people realize this a new day will break.

Christian Americanization, which ought to begin at Ellis Island, too commonly gets there a black eye which long discolors the mental and spiritual vision and nullifies the kindly efforts at help.

## President Harding on Americanization

In his address at Salt Lake City, which was chiefly on the subject of taxation, President Harding in closing, after dwelling impressively on the necessity of national and individual thrift and the perils of reckless expenditures, spoke words which we do well to heed:

These reflections, my countrymen, are not conceived in doubt or pessimism. We have so nobly begun, we are so boundless in resources, we have wrought so notably in our short national existence, that I wish these United States to go on securely. I would like developing dangers noted and appraised and intelligently and patriotically guarded against. A nation of inconsiderate spenders is never secure. We wish our United States everlasting secure.

War brought us the lesson that we had not been so American in spirit as we had honestly pretended. Some of our adopted citizenship wore the habiliments of America, but were not consecrated in soul. Some to whom we have given all the advantages of American citizenship would destroy the very institutions under which they have accepted our hospitality.

Hence our commitment to the necessary Americanization which we too long neglected. . . . It is not enough to enlist the sincere allegiance of those who come to accept our citizenship; we must make sure for ourselves, for all of us, that we cling to the fundamentals, to the practices which enabled us to build so successfully, and avoid the errors which tend to impair our vigor and becloud our future.



## The Check on Immigration

Closely allied with the subject of Americanization is that of immigration. For want of a proper check on immigration in the past the task of Americanization has been made exceedingly difficult. This is due to the nature of some of the elements that have made up a large part of the immigration for the past fifteen years or more. When the tide set in so strongly from southwestern Europe the character and quality of much of this inflow was not at first taken into account. During the great war it became manifest that a most undesirable type of people had been entering the country in large numbers. They were not American in purpose or sympathy, the men evaded patriotic service and were ready at every opportunity to turn against the government of the land that had afforded them refuge and living and liberty which they were abusing. It is well to remember this when we are told that there is an un-American and unreasonable prejudice against certain classes of immigrants. If there is, the fault lies mainly with the immigrants who remain aliens, not with our citizens.

The country at length awoke to certain dangerous aspects of a practically unlimited inflow, and Congress acted in accordance with the will of the people when it enacted the existing immigration law. Of late there has been an outcry on the part of certain classes of employers that the country is in dire need of laborers, and undoubtedly pressure will be brought to bear on the next Congress to let down the bars. While studying the welfare of the children, it will be in place also to consider the necessity of proper restriction of immigration. The child population of foreign birth or parentage is not only large but it presents some of the most perplexing questions with which we have to deal. As for the alien criminals and dangerous classes, well known to the police, those who have no citizenship should be taught that America is no safe retreat

for them. It is notorious that the bootleggers, the organized lawbreakers, and the desperadoes who have made our streets unsafe and property insecure, are chiefly made up of the foreign element. The police and court records tell the story. How to enact immigration laws that will keep these unfit individuals out has not yet been discovered; but we ought by this time to recognize the remedy of deportation and apply it. This is the most dreaded penalty of all and its imposition would at once have a restraining effect.

We are glad to note that President Harding, speaking in Seattle, declared strongly his conviction that it was our duty to deport, where it could be done legally, those undesirables who misuse our liberty to foment class hatred and incite to revolution against our government. His warning is none too strong against these foes from within. The President will doubtless be accused of narrowness by the sentimentalists who regard all checks and curbs upon human speech or action as wrong, but he will have the people with him.

Meanwhile, we must bring to bear upon the foreigners who are here, parents and children alike, all the Christian influences possible. And there is no substitute in this work for the human touch, simple friendliness and kindness, a genuine interest. In our study of the subject we must remember that when we say that the hope of America lies in the children, this is as true of the children who are called "foreigners" as of those whose parentage runs back toward the *Mayflower*. The childhood of America is all inclusive, and all to be protected, trained and taught and given the same advantages of education and development.



## An Auspicious Start

The last year of the New World Movement has made an auspicious start. This means much for the progress of the campaign. The suggested Program of Activities, which was adopted at Atlantic City, and the main details of which will be found elsewhere in this issue, is already under way. The pastors are not left until the late autumn to learn what the cooperative plans are. This makes it possible to fit the proposed activities into the local church programs, as far as that may be practicable. The spirit of cordial cooperation is in the air, and is an unmistakable sign of advance. We give a number of the messages received at headquarters, indicating the responsiveness of the constituency to the Convention action at Atlantic City. The determination seems to be general that the one and only right thing to do is to raise the \$12,000,000 in round numbers called for, and thus begin the new program with a clean record and a fresh hope and purpose.

We must keep our eyes on the goal—but on the right goal. That is the honor and glory and progress of the Kingdom of our Lord. Never should the financial goal be allowed to obscure the spiritual. By keeping first things first we shall conquer. By centering the plans, purposes and activities in Christ we shall be sure to be in the line of His will for us. Let us seek to make this closing year of the New World Movement one of glorious remembrance, not because we raised the money needed to pay our debts and carry on our missionary world enterprises, but because this was a year in which the blessing of God was bestowed upon our churches in marvelous revival power.

## NOTE AND COMMENT

¶ Plans are in hand for a strong presentation of the subject of Christian Stewardship in the October issue. We shall be greatly disappointed if this is not an issue that will appreciably aid in the Stewardship Campaign which is set not only for October as Stewardship Month, but for the entire year and then all the years to follow, as a steady educational process.

¶ It was an honor most worthily bestowed when Mount Holyoke College, up in the Massachusetts hills, conferred the Doctor of Literature upon President Lucy Hale Tapley of Spelman Seminary. As there is no better school for girls, so there is no better president of a school for girls. Congratulations, Dr. Tapley!

¶ Now it is doubly Dr. Lerrigo, for Franklin College has added the D.D. to the M.D. which has long been his. He made that M.D. mean Missionary Doctor, by the way.

¶ Among the uncommonly fine articles in type is one by Rev. F. P. Manley on "The New Day in India." The photographs which he furnishes vie with the text in attractiveness. The article is of the class that we hope to be able to furnish for each of the lands in which we have our mission work. It may be this article will have to go over to December issue, but it is worth waiting for. If it has that fate, it will be because October is spoken for by two important features—The World Congress at Stockholm and Stewardship.

¶ As for Stockholm, Missions has laid plans for a report that will be satisfactory and adequate. If it is a great Congress we shall have a great report. We shall have a description of the voyage on the *America*, and plenty of material to do the world gathering of Baptists full justice. October, remember. Send early for extra copies to send to your friends. There is no better way to help us expand our circulation, and this we ought to do speedily. Just a suggestion.

¶ The *America* sailed on Saturday, June 30, with about 250 of the Baptist delegates for Stockholm on board. Many had booked passage on other steamships. The *America* carried the presidents of the Woman's Societies—Mrs. Montgomery of the Foreign and Mrs. Coleman of the Home, and Dr. Franklin of the Foreign Society was also on the list.

¶ Another article of unusual interest, in type, and on the early waiting list, is a thrilling description of the last missionary tour which the late D. A. Wilson made in Nicaragua, where he was general missionary of the Home Mission Society. He wrote the story in a letter to his daughter, who has kindly consented to its publication. It reveals the kind of experiences and real hardships that undoubtedly hastened his death. Seldom have we been able to give our readers a finer example of the spirit and heroism of the consecrated missionary who spares not himself in order to serve others and honor his Lord.

¶ Dr. Weddell has found so many people interested in "Sister Jane" that he has interviewed the aged sister of Dr. Clough and secured her portrait, which we are happy to present. Such instances disclose the deep personal interest which large numbers of our people take in everything that pertains to the life and work of the missionary men and women who have carried the gospel around the world.

¶ The Editor wishes to add his testimony to the noble character and remarkable work of Rev. D. L. Schultz, who was widely known as the labor evangelist of the Home Mission Society. He was one of the most genuine men we have known, as lovable and winsome as he was fearless and straightforward. He could conquer any audience, no matter how hostile at the outset, if once

he could get a hearing. He knew the Bible, he knew men, he knew the life of labor for he had been brought up in it, and he had a passion for winning souls to a knowledge of the Saviour whom he devotedly loved. He talked to men as men, won their respect and confidence, and was welcome everywhere. Having traveled with him, attended various meetings with him, watched closely his method of approach, and realized the power of his appeal, one could not doubt that the Holy Spirit was speaking through him. He leaves a vacant place in the ranks of great-hearted servants.

¶ These foreign names are puzzling, and readers who notice such things have doubtless wondered why in one issue we should print Hanamukonda, and in the next put it Hanamkonda. The reason is, not that we do not realize that consistency is a jewel, but that we like to conform if possible to the usage of those who ought to know best. We find Hanamukonda in the Foreign Society's excellent Guide Book, and the same spelling in some articles by missionaries of that section of India. But then there comes a letter from our good friends the Timpanys, and lo on the letter head is printed too plainly to be misread "Hanamkonda." That shortens it probably as it is spoken, even if the extra vowel of the longer spelling might be correct enough. But since we have great faith in the accuracy of both Dr. Timpany and his accomplished wife (from whom we wish to hear more frequently), we shall very likely make it Hanamkonda in future, unless they signify to the contrary.

¶ There are others. For example, Rumania and Roumania. We like as few letters as possible, as a rule, and therefore had adopted Rumania, in accordance with a common usage in the best papers. But presently the Rumanian Baptists came on with Roumania, and our International Seminary (which has a Rou-or Ru-manian Department) kept the "u" in, and what to do we knew not. For some months we have made it Roumanian, but we don't like it, and intend to see if the professor and students and Rumanians generally will not drop that unnecessary vowel.

¶ And then Czechoslovakia, which we have repudiated for Czechoslovakia, as easier and simpler, besides making for unification which is greatly needed in that new country. We have good authority for the form, but our readers of course will find the word both ways and take their choice, as we do. We really regret that Mr. Kenneth Miller, in his excellent volume on these people in America, did not adopt the non-hyphen form, but evidently he is strongly impressed with the radical differences between the Czechs and the Slovaks. It is the Czechs, by the way, in whom we are especially interested by reason of our work in Prague where Madame Kolator and the Novotnys are. Rev. Josef Novotny and his wife and American-born baby, by the way, must be at home in Prague again by now, after a profitable year in America.

¶ A friend has sent us a copy of the first number of a monthly anti-religious periodical that has been started in Russia. The cartoons are blasphemous and indecent beyond description. Fortunately, since we cannot read Russian, we are saved the contamination of contents which evidently are of the same low and shameful character of the cartoons. Alas, poor Russia!

¶ A fine collection of new literature has been published by the General Board of Promotion for the Societies and Boards. Send for samples; or better yet, send a dollar and get all the new literature of the year as it comes out. Never have we had a more attractive or worthy output.

¶ We plan to give Japan special place in November MISSIONS, so that mission study classes which are using the Foreign Mission text books may have supplementary material of interest. We shall endeavor to furnish the kind of material that is especially useful for class quotation and discussion. Apart from this is the aim also to interest the large numbers who do not join in the regular class work but who are nevertheless interested in the subject.

## What the Judson Health Center Means

### WHERE A PERSONAL MINISTRY FURNISHES THE HEALING BALM

**A**N EXCELLENT illustration of effective Christian Americanization work is found in the new developments at Judson Health Center, which are realizing some of the dreams and hopes of Dr. Edward Judson, of hallowed memory, in connection with the Judson Memorial Church which he founded. In the Home Mission Society's Annual Report Dr. Brooks refers to this work as follows:

The first year of the Judson Health Center has proved the opportunity and need of this service. The equipment was installed for the various clinics and the building formally dedicated in October. The two nurseries were not equipped until later. They are in full running order now, and the capacity of the institution is already overtaxed.

There is an employed staff of 26 in the Center with 21 volunteer doctors and field workers. For the first year ending in November with only partial equipment and staff there were 7,449 preventive treatment and 2,966 sick cases treated. The home visitations for ten months of that period registered 22,332.

The story of the whole enterprise is a romantic one to those who are familiar with the difficulties to be overcome and the almost inconceivable task of building up an efficient staff which is sympathetic and Christian while at the same time well trained and competent. The director, Dr. Eleanor Campbell, has been untiring in her devotion and amazingly resourceful. Dr. A. R. Petty, the pastor of the Judson Memorial Church, has been unsparing in his energy and enthusiasm and devotion to make this ministry a truly Christian contribution to the community well-being. We doubt if anywhere on the continent there is a spot where more helpful ministry is being rendered every day than at Judson. The denominational ideals are in control, with a majority of the Board Baptists, and every employed member of the staff is an avowed and earnest Christian.

#### HOW THE CENTER HELPS

In this connection the following incident, taken from *Old Trails and New*, proves the kind of service which is constantly being rendered by the pastor and his co-workers: A "movie" for the children on the streets of the lower West Side was in progress in Judson Memorial Church when the pastor, Rev. Ray Petty, was told that two little Italian boys were outside crying bitterly and asking for him. The minister was not long discovering that a tragedy had occurred in the neighborhood. He accompanied the boys to a dingy tenement where he found a mother moaning in despair while about her skirts clung five children under eight years of age. The room was filled with sympathetic people. In a nearby drug store the husband of the weeping woman had been sold a quantity of oxalic acid instead of the epsom salts for which he had asked, and as a result his dead body lay in a morgue.

What might have happened:

A possible handling of the case enabling the drug com-

pany to escape the consequences of the alleged negligence in the dispensing of drugs whereby the mother left with nine dependent children would have been given a few hundred dollars for funeral expenses.

What did happen:

A pastor, with a community consciousness, hustled a good portion of the night, and toward morning brought the bereaved woman the first definite news she had had concerning her husband. Up to that time she had only the policeman's report that her husband was dead. The next morning he went to the mortuary, discovered that the autopsy was in progress and asked that in the findings mention be made that a small portion of the oxalic acid was still in the dead victim's clothes when the body was taken to the morgue. He then went to see an eminent Christian physician who guided him in all of his contacts with the Board of Health and Department of Drugs to the end that he was sent to the Homicide Department where he was asked to give his testimony. He afterwards went to all departments and asked the various officials to pay particular attention to this case when it came across their desks.

The missionary pastor's next move was to call up an undertaker, a Christian, and working at the profession, who was willing to conduct a funeral at cost. Then another telephone conversation resulted in his obtaining the consent of a prominent scenario writer, whom he had married to the man of her choice two weeks previously, to furnish the money to pay the undertaker.

One of the finest lawyers in New York was secured to handle the widow's case free of charge.

The pastor instructed the widow to answer no questions until her counsel advised her in the matter. When she promised to follow this instruction, she paid Mr. Petty what he considers the best compliment that has drifted his way in a long time. This little Italian woman, with her nine children in their two-room apartment, told the pastor of Judson Memorial that she considered him a member of her family.

When Mr. Petty called the next day he was told by the widow that a big, fine looking man had been up to see her, had asked her many questions and, when he left, gave her money for immediate family needs.

"He said that his name was Mr. \_\_\_\_\_," she said.

"Your description of the man and the name fit the Chief Magistrate of New York," said Mr. Petty.

Now the able lawyer referred to above and a man holding high public office in New York City, are in consultation on this case, and they are handling it as it should be handled, fairly, on the basis of equity, and no one will have a hand in any damages that may be secured except the widow and her nine dependent children.

Thus at Judson Memorial, as at the many other Christian Centers maintained by our two Home Mission Societies and by state and city missionary agencies throughout the land, there is kept beating a heart of brotherhood in a broken-hearted community. Only the brotherly in heart can do this kind of work.



OPENING OF BAPTIST STUDENT KITCHEN, UNIVERSITY OF SIMFEROPOL, RUSSIA, WINTER OF 1923

## The Ship That Rushed to Russia

BY W. O. LEWIS

*Special European Representative of the American Baptist Foreign Mission Society*



HAVE no doubt many members of our churches who responded so generously and promptly to the appeal made on behalf of the second ship of fellowship have wondered what became of that ship anyway. The simple truth is that you can rush a ship to Russia, but you can not rush Russia. But the ship arrived and the clothing has been distributed. Herewith I give some account of what happened.

### DIFFICULTIES

The ship arrived in Odessa in January. Besides the clothing which our people had sent, there were 70 tractors sent over by the Joint Distribution Committee of the American Jews and some other relief supplies. Finding that it would take a little over a week to unload the ship, I went immediately to Moscow to make plans for distribution. Dr. J. H. Rushbrooke was there, in conference with the leaders of the Baptists and Evangelical Christians with reference to the establishment of a joint relief committee and a joint theological school. A joint relief committee was formed, and plans were made which it is hoped will result in the formation of a theological seminary in which both bodies can unite. The first All-Russian Joint Relief Committee of Baptists and Evangelical Christians decided upon the places where the American Relief Administration was to be asked to distribute the clothing. I returned to Odessa to start the ball to rolling.

I was told before leaving Odessa that as soon as the ship was unloaded a few bales of our stuff would be in-

spected by the government to see that their contents conformed in general to what the bill of lading called for. I expected to find this all attended to when I got back. But I soon found out that things are not done that way in Russia. For various reasons not a bale had been opened. It took three days to get the inspection started. In the first four bales opened four English Bibles or Testaments were found. I have no doubt the persons who put these books in meant well, but it is difficult to make anybody outside of Russia realize what difficulties this made for us. The Soviet authorities claimed this was sufficient proof that there was printed matter in the bales, and that unless I could give them assurance that there were no more Bibles or any printed matter of a counter-revolutionary character, they would have to open every one of the 1,099 bales and 26 cases. I could not guarantee there were no more Bibles. I felt sure that from our standpoint there was no counter-revolutionary literature, but I was not quite sure what they might regard as counter-revolutionary. They had "borrowed" all the ordinary newspapers I had when I entered the country just as they do those of everybody else. Technically they had the right to open every bale. But it was a serious thing to do. There was strong probability that much would be lost, besides, at the rate they worked it would have taken months to open and examine all the bales. It was winter, the very harbor in Odessa was frozen, and the people needed the clothing. After much delay, it was decided to open ten per cent of the bales, and if nothing suspicious was found, to pass all the rest. Luckily no more Bibles were found. When this was about finished, employees of

the customs house who had not been paid for some time threatened to strike unless they got an immediate settlement. The Russian ruble is falling so rapidly in value (when I entered Russia this time, the exchange stood at 43,000,000 to the dollar; when I left it was 120,000,000) that it is a serious thing to get one's pay a month or two late. This tied up everything for all of us for some time. But finally all difficulties were surmounted, and the clothing was released.

#### THE DISTRIBUTION

Inasmuch as the Baptists had collected the clothing, and as a great part of it was distributed to the needy at large without regard to religious or political beliefs, the government permitted us to turn over some bales to Baptist committees for distribution among their poor. But most of the clothing distributed in Odessa was given out at the headquarters of the American Relief Adminis-

underclothing about 400,000,000; stockings 100,000,000 rubles; shoes 300,000,000. The average would be well over a billion and a half. And a young woman at work was lucky to get a half billion a month. When you think of lodging, food, and especially taxes, you can begin to realize what it would mean to get a fairly good second-hand waist or skirt. I had the women in Odessa make a careful estimate of what the contents of one of our bales would sell at on the open market—much second-hand clothing is sold in this way. They said a bale would bring at least the equivalent of \$250. Remembering that we had over 1,000 bales, it can be seen that our gift was worth more than \$250,000 to those people. And it would be safe to say that at least 30,000 persons got enough of this clothing to do them a great deal of good.

#### SOME WHO GOT CLOTHING

Let us look at some of the people as they come in after they have been told their names are in the lists of those to receive clothing. Here comes a boy about twelve years of age. One of the A. R. A. men took an interpreter with him and spent an hour or two looking for the raggedest boy on the streets of Odessa. At last they thought they found him, though it was difficult to choose. They swooped down on him and asked him if he would like to have some clothes. Sure. They bring him in and we give him a complete outfit. He is dressed up in a room nearby and goes out with his rags rolled up under his arms. He was a real boy. The grin on his face was contagious. Wouldn't you like to hear what was said when he got home?

Here is a young woman. Her father is dead; we will not



GROUP OF BAPTISTS AND EVANGELICAL CHRISTIANS  
(DR. RUSHBROOKE IN THE CENTER)

tration. To the uninitiated, it might seem a simple matter to give away a few bales of clothing. Not if it is properly done. We could not supply all in need and consequently there had to be some way devised for finding out who needed it most and again to choose the ones among the neediest to whom we should give what we had.

A fine committee of well-educated women, who had formerly worked for the American Relief Administration, was chosen to look after the actual distribution. The head of the committee was a Jewess whose father had done much for the poor in Odessa before the Revolution. Lists of persons in need of clothing were obtained from authorities in the University of Odessa; from the Roman Catholic priest whose people were in great need but had gotten no help in the way of clothing from any source; from government (Communist) authorities who have the oversight of homes for famine orphans, and many others. An ex-Italian consul sent in a list of Italians who were in distress and could not get away. In connection with a list of 250 names turned in by his church, I had occasion to visit the Orthodox bishop of Odessa. He seemed really touched because American Baptists were willing to give clothing to his people.

It might be of interest to some of our sisters to know what the most essential things of a lady's outfit would cost. Last March it cost 300,000,000 rubles to get a hat. A waist cost 300,000,000 rubles; a skirt 200,000,000;



UNIVERSITY OF ODESSA STUDENTS IN BREAD LINE

inquire too closely as to how he came to his death. He was wealthy. The family owned a large house in Odessa. All they had was taken from them and she and her mother were put out on the street. At last they succeeded in getting into a dark, cold corner of the basement of what had been their house. Her mother went out into the country during the worst of the famine times to get a few things to eat. On one of these trips (she was probably riding the bumpers) she fell from the train while in motion and was killed. This young woman was left to continue the struggle alone. She has a good musical education, and found a family that was willing to give her some black bread and tea for music lessons which she gave to the children. When she came in, she had a rag around her head, an old sheepskin coat, no stockings, and a worn-out pair of workman's shoes. Some one asked me if I would like to have a photograph of her. I said I thought it would probably be too embarrassing to photograph a young woman of such evident refinement in that condition. She said that if it would get more clothes for Russia she was willing. We sent her out with some clothing to a nearby photographer. The effect on her feelings can be seen in her face. She will now be able to get work more easily.

Here is a little Jewish boy who runs errands for the

A. R. A. office. Both his father and mother died of starvation, leaving behind a family of several children. As soon as he found there was clothing to be distributed, he began to try to attract my attention. He did all sorts of good turns to help me. I soon found out it was not for himself he was doing all this, but for his little sisters who were badly undernourished and in need of clothing. When he came in, it was found that by some mistake the name of only one of the sisters was in the list. I immediately took steps to have this dreadful mistake corrected.

Here is a poor Russian who had to leave Bessarabia when the Roumanians took it. He is nearly starved and nearly naked. Here are some Armenians, caught in the maelstrom in Russia. And many others. Some are in great need, others need only a little. Often the ones who present a good appearance are in greater need than some in rags. They have been able to keep what they have on the outside clean and in good condition. But often they have no underclothing, or not enough to keep warm. All get something at least and with scarcely an exception are very thankful.

Here is a young woman about twenty years of age whose parents are both dead—they, too, were well-to-do. She herself has been in "Cheka" many months, but has been released because they could find nothing against her.



RUSSIAN REFUGEE AS SHE APPEARED WHEN  
APPLYING FOR AID

SAME GIRL AFTER BEING SUPPLIED WITH CLOTHING  
BY THE BAPTIST SOCIETY



I. LINE OF PEOPLE WAITING TO PAY TAXES, ODESSA. 2. LINED UP OUTSIDE AN A. R. A. KITCHEN WAITING FOR DINNER AND HOPING TO GET A PAIR OF SHOES, FEBRUARY, 1923

But while in prison she took typhus and nearly died. Her hair had been cut and is just beginning to grow. She had started in to study in the Polytechnic Institute. But she has been so weakened by her sufferings that she is extremely nervous and at times even hysterical. She is living with an old aunt who is nearly dying of disease and starvation. The two are allowed about a pound of bread a day by the government. This is practically all they have to eat. The doctor told me her lungs were affected and that unless there was a change for the better soon, she would not likely live over three months. She does not own enough clothes to go out on the street. She borrowed clothes to wear to come to get what we had to give her. When she came in she was too weak to stand in line. The women in charge gave her a complete outfit of good warm clothing. She was too weak to carry it home and one of our Baptist brothers who happened to be there volunteered to go with her and carry her bundle for her. I was able to arrange for her to get one meal a day in the student kitchen. All of us urged her to shield herself as much as possible, encouraged her to take heart and try to get a grip on herself. May the cheer she got be the means of starting her upward. If not, ah well, she will have clothes enough to protect her until the end.

Here is a poor widow with several children in great distress. Her husband had been arrested and shot by the government a few months before. A week or so after he was dead they came and told her it was a mistake. It was another man of the same name whom they intended to shoot and not her husband. But there was no suggestion that she ought to be compensated in any way.

But why go further? We were able to relieve a great deal of distress and put heart into a good many discouraged people.

#### MELITOPOL

I feel that our people are entitled to know something of our work in the Melitopol district. It will be remembered that this is the place just north of the Crimea where the Baptists of the world fed the entire population last winter. It is in one of the worst famine areas. At the time I was there in April we were actually supplying food to over 11,000 adults and children. I arrived there Easter Sunday morning (Western style). It was also the time of the Jewish Passover and there are many Jews in the town. Soon after I arrived, I saw there was to be an anti-religious demonstration. The parade started from the headquarters of the government and the banners were brought out of these same Soviet offices. There was a band and many of the famous and well-known anti-religious slogans such as "Religion is opium for the people." In spite of a rain the line of march extended several blocks and the demonstration lasted several hours. I was told that many who marched were practically forced by the authorities to march. Immediately after the parade started I went to the Evangelical (Baptist) church. It was crowded. In fact, all the anti-religious demonstrations seem only to stir up the people to attend whatever churches are still open. Bad weather had not dampened their ardor. At this service a letter was read from a little group of about a dozen believers close by who were in great distress because of the manner of enforcing a

special tax on professional men. In spite of the fact that the brother who lead the worship on Sunday for the little group was a handworker all through the week and only preached a little on Sunday, it was ruled that he was a professional man and must pay the heavy professional tax or give up his profession of leading the worship on Sunday. We took up a collection to help pay for his government license to preach.

Inasmuch as we were feeding so many people there, I thought we ought to do a complete work and distribute a large proportion of clothing in this vicinity. So I had two carloads shipped there for this purpose. We followed much the same plan as in Odessa. A committee of women (with a few men around to do the heavy work) consisting of two members of our Baptist church, a school teacher, a lady physician, and a woman well acquainted with the laboring classes, had charge of the work. The various labor unions of the town, various schools, and others were told to send in lists of names up to a certain number. A time was assigned to each group to come and get its clothing. It was just before Orthodox Easter (the Russians use a different method in calculating Easter) which came this year a week after our Easter. They celebrate it much as we do Christmas. Everybody away from home tries to get home. Presents are exchanged as at Christmas. What we gave came in time to serve as an Easter present to a good many people.



ANTI-RELIGIOUS PARADE, MELITOPOL, APRIL 1, 1923  
DESCRIBED BY MR. LEWIS



COMBINED RELIEF COMMITTEE OF RUSSIAN BAPTISTS, RUSSIAN EVANGELICAL CHRISTIANS AND GERMAN BAPTISTS, ODESSA, RUSSIA. READING FROM LEFT TO RIGHT—FRONT ROW: K. ZYUZIN, V. LAKOSCHENKOFF, W. O. LEWIS, KARL FUELLBRANDT, A. KRAUTMANN. SECOND ROW: IVAN WILKOWSKY, IVAN MOTOVIN, K. ZIMMERMANN, G. BALASH, A. HERB

One of our workers told me one day that as he came in through the crowd waiting on the outside of the vacant storeroom where the clothing was being distributed, he overheard the men talking among themselves about what we were doing. They said, "These Baptists are the real Communists. They give us what they can and try to distribute it according to our need without regard to religion or politics and ask for nothing in return. The Communist party takes all we make in the way of taxes, promises us

everything, and gives us nothing." We had the privilege of contributing materially to the needs of the homes for famine orphans in Melitopol. In this place, the government seemed to have a genuine interest in these children and was doing what it could, but its resources in equipment and personnel were sadly limited. I am sure that if our people could only know the needs, and could see what has been done, their only regret would be that we could not do more.

## Bible Translation in Garo Land

BY ELLA C. BOND OF TURA, ASSAM

**W**E ALL know that Bible translation is not to be undertaken lightly. We believe that the Bible is the Word of God, and that it was given to us by men inspired of God in their selection and presentation of the matter therein contained. Hence, in translating the Word into a new language we feel the necessity of following as closely as possible the meaning as originally given.

To one who has never spoken any other language than his mother tongue, and whose knowledge of translation from the mother tongue into Latin or Greek is only an incidental, hazy memory of his school days, it does not look like a formidable undertaking to put the Scriptures into another tongue, especially when the other tongue is one in which the translator has been working for years. One does not realize what hidden snags lie under apparently smooth waters. But anyone who habitually uses another language than his own soon learns that a word in one language is very rarely the exact equivalent of one in another. For example, no one would anticipate trouble in translating the pronoun *we* into another language. But when one form of the pronoun includes the person addressed, and the other excludes him, it is sometimes difficult to decide which form should be used. Similarly, when one's personal status with reference to the person addressed is indicated by the form of pronoun used, one needs to be very careful in the selection of the pronoun.

But these are small perplexities. The real troubles begin when you get your lexicon and your commentaries spread open before you, together with all the English versions of the Bible that you can muster, and one or two translations into other Indian languages, with a native assistant to interpret the latter and to restrain you from doing violence to his own tongue.

You start out with a most innocent appearing passage that has been familiar to you from your earliest childhood, and you have always supposed that you knew just what it means. And you find that no two English versions agree in their renderings, and the commentators are equally diverse in their explanation of it. There is probably no difference that upsets any theory or makes any great change in the meaning of the passage as a whole, but it causes much time to be expended in reaching a conclusion as to the best way of rendering it. And many times, especially in certain books, when you come to a particularly hard passage, you are confronted with the remark, "The Hebrew text is obscure." Now as I am not the member of the Translation Committee who deals with the Hebrew, I must speak with much diffidence of the idiosyncrasies of the language, but I am frequently

moved to regret that the ancient Hebrews seemed to use their tenses so indiscriminately, and to depend so much on the native intuition of the listener or the reader to determine the relationship of their nouns. But perhaps if we were better acquainted with the language, we might find it more satisfactory in these respects.

Our mode of procedure has been to have one of our Garo helpers who has a fairly good use of English make the first draft of the translation from English versions of the Scripture, assisted by references to the Bengali translation. Then we go over the work, comparing the Hebrew text and the various English versions with comments thereon. After that we have the result of our labors typed in duplicate, compared with the original manuscript and references inserted. The printing is done by the British and Foreign Bible Society in Calcutta. After the third proof-reading, (and each proof is read by at least three different persons,) it is usually safe to order to print. Even then, letters are apt to slip out of place and as the printers do not know our language, they are likely to put them in anywhere with startling results in the completed work. But as each proof is a week in transit to and fro, we are not able really to rush business very much.

It is many years since the first copies of the Gospels were given to the Garos in their own language, and at first we did not anticipate getting the whole Bible translated. We were quite jubilant when the New Testament was finished. And of course they must have Genesis, the beginnings of things. Then came the need for the Pentateuch, and that led on to the historical books. Then the Psalms, that wonderful treasure house of religious experience, could not be denied them, and by this time the completion of the Old Testament had become a goal to work for. Now the end is in sight.

Messrs. Mason and Phillips came to the field in the strength of their young manhood, when the Scriptures were practically a sealed book to the Garos, and the Christians were few and feeble. From the very first they gave a large portion of their time and energies to giving the Word of God to the people. Dr. Phillips translated Psalms and Isaiah after he had been obliged by failing health to leave the field, and was himself called up higher before his last work, Isaiah, was ready for the press. Dr. Mason is still at work, and hopes to see the completed Bible in Garo as a crown of his long service for this people.

The work is wearisome in some of its details, but one gains new points of view, and a better understanding, and a fresh assurance of the divine origin of the Book, and thus finds it a blessed work.

## Five Converts and Their Testimonies

BY REV. A. F. UFFORD, OF CHINA

**A**TEN days' institute for Christians in the western half of the Shaohing field has just been completed. The institute combined classes for Christian culture, special preaching services for the deepening of the Christian life, and evangelistic services for the non-Christians. Among the courses of instruction given were the following: Methods of teaching in the Sunday schools, a study of Paul's letter to the Corinthians, the Beatitudes, the Church Covenant, the Life of Christ, and a Christian Catechism for Beginners.

The attendance was largely from the section of the Shaohing plain which lies outside of the sea-wall. The people living in this district are simple minded, earnest folk. In recent years the most rapid progress of the gospel in Shaohing has been among them. Their faith and enthusiasm are most encouraging.

Instead of depending entirely on the preachers and missionary for the evangelistic services the plan of having one representative Christian give his testimony each evening was adopted. These testimonies were so stirring that I want to pass some of them on.

*Kyu Foh-hae*, since the death of his father last year, is the head of a family of twenty odd people living near Tsoshan. The brothers have not divided the property, but all live together in peace and happiness on the old homestead. *Kyu Foh-hae* told in simple but convincing words of the zeal with which he had worshipped idols before his conversion. On one occasion, with a companion, he tramped barefooted through the snow to worship the goddess of mercy. When his bare feet first struck the snow it was very cold, but by the time the temple was reached where the goddess was he felt warmed through and through. Acquaintances, seeing the two friends tramping through the snow, remarked upon their earnestness. Not long after this experience his father told him of the Christian chapel which had been opened in their native village and invited him to go with him to it. *Kyu Foh-hae* went and found the peace which Buddhism had failed to give. Today he is president of the Christian Endeavor Society and a pillar in the Tsoshan church. Although a man of some means in his position as head of a large family he was the cook for the institute, taking every pains to see that the delegates had good plain food without waste or extravagance. In these days of soaring prices such a practical expression of Christianity means much.

*Sin Kyi-tsao* traveled a different road in finding his Lord. One fine winter morning his wife went away for a little visit. In a short time she was brought home quite beside herself, possessed with a devil as everyone said. Every expedient known to the superstitious people of the village was tried, but all to no purpose. At length reduced to his last dollar he determined to go to a celebrated soothsayer in a nearby town. He went, stated his case, and got the promise of help, but alas found that the price was \$1.62, while he had only one dollar to his name. In desperation he lied to the soothsayer, saying that he would come back the next day for the prescription and to pay the bill and then went straight to the China Inland Mission chapel five miles away. Upon reaching the

chapel he was received very kindly by the school teacher in charge. The teacher taking with him one or two others, went with him to the home where the sick woman lay. With the simple faith of these people prayer was offered at the bedside and the sick woman was healed. In gratitude to God for His great mercy *Sin Kyi-tsao* gave himself to Christ. He brought with him to the institute his old father, hale and hearty, although the frosts of seventy winters have whitened hair and beard. Father and son expect to be baptized in the early summer.

*Hong Zu-tsao* is a manufacturer of fan frames. Before he became a Christian he used to be very fond of social drinking and attending theatricals. One day he went to the Christian chapel to see what was going on. He was greatly impressed by the courtesy of the Christians. As soon as he had attended service in the chapel a couple of times his old friends tried to get him away by ridiculing him. On his part he did his best to avoid the former companions of the cup, knowing that they were bent on causing his downfall. After a few weeks he became convinced of the worth of Christianity. As soon as he reached this decision he destroyed the god of the hearth and every other vestige of idolatry in the home. His neighbors declared that in three years he would be a beggar, but each year he has closed the year with bills all paid and a balance in the treasury. Each year he and his family have had enough to eat and to wear and what more does a family require? Incidentally it is of interest to know that he is putting his son through the Boys' Boarding School in Shaohing, where he was baptized in September, 1922, and also that *Kyu Foh-hae* is sending his sister to the Girls' Boarding School.

*Wong Tsoh-dzaen*'s story begins with his marriage to a Christian girl. The date set by the bride's people for the marriage was the 5th of the 5th moon. The non-Christian neighbors said that this date was unlucky and only trouble would follow. On the 5th of the 5th moon the girl came to him and on the 6th he came down with a very severe attack of dysentery. For days he lay at death's door. Finally a Christian uncle came to see him. Drawing aside the bed curtains he said, "Tsoh-dzaen, do you know me?" Upon receiving an affirmative answer he said, "Do you believe that God can heal you?" When the weak voice again replied in the affirmative, the uncle poured out his heart in prayer for the nephew. From that hour faith was born and with the faith came an improvement in health. Some days later a journey to the Shaohing Christian Hospital brought still further relief and strengthening of faith. Poor in this world's goods, lacking in the culture that comes with education, *Wong Tsoh-dzaen* and his wife are rich in the faith that makes all things to abound.

The story of *Dzin Tsong-kyien*'s conversion is an inspiring one. When he made his decision to be a Christian opposition in the family was very strong. An uncle was sent for to try to dissuade him from his purpose, but *Dzin Tsong-kyien* stood firm in his resolution. When the uncle saw that further remonstrance was useless he decided to remove the offender from the clan. Tying him securely to one of the posts that supported the house, he went to

sharpen a knife. The nephew unflinchingly declared that while his body might be killed his soul could not. When the knife was ready the uncle came in carrying it in his right hand. In his excitement he in some way let it slip cutting severely the fingers of his left hand. At this the neighbors renewed their entreaties that Dzin Tsong-kyien's life be spared. Finally the uncle yielded and the nephew was spared. All this happened ten years ago. For long years the uncle has also been a faithful Christian and Dzin Tsong-kyien the leader of the China Inland Mission group in his district.

So the story goes. Andrew found Peter and Philip found Nathanael. The names differ, the men speak a different language. The essential facts are the same. Jesus lives in the hearts of his people and has lost none of the power to seek and to save that which was lost.

### He Could Not Return

**I**N THE early hours of a beautiful Sunday morning my foot-boat was pushing on toward Teomen, one of the outstations of the Shaohing evangelistic field. Busily engaged in reading, I did not notice that anything had gone wrong until I was aroused by the boatman's cry, "A man overboard." Upon looking out I saw that an accident had happened about a third of a mile away.

We at once made all speed to reach the place. Upon arriving, we found many boats already gathered from all quarters. A man had fallen from one of the crowded passenger boats into the canal. He was a pedler, who, in his eagerness to reach the city as early as possible, had attempted to help row the boat. Not being an ex-

pert boatman he had fallen overboard. After a delay that seemed endless he was finally raised from the water and taken to the shore. There every effort known to the Chinese and the missionary was made to resuscitate him, but without success. Although brought up on the canal he did not know how to swim and so had been lost.

As my boat once more sped on its way toward Teomen, the frantic cries of the dead man's friends still rang out across the waters, "Paokong wae, Paokong wae" ("Come back Paokong, Come back Paokong"). But Paokong could not come back. Young, ambitious, eager to get on in the world, he had slipped from the seen to the unseen.

Was he a Christian? Had he ever heard the gospel? Did he know Jesus? No, not so far as we know. There is no chapel in his village. All about him the people believe that he was pulled beneath the waters by an evil spirit, known as the drowning evil. Soon the villagers, at the instigation of the Buddhist priest, will raise money to place a stone marker on the bank of the canal at the spot where he went down. On this stone there will be a Buddhist inscription, the belief being that this stone will keep the drowning devil from pulling others down.

The Buddhist priest acts at once. What is the Christian church going to do for this and hundreds of similar villages, as well as at least a dozen large market towns, in the Shaohing plain where the gospel message has not yet been carried. After half a century of foundation work in this district we have a moral obligation to finish the task. This is not the time to mark time, but to press the battle. Who will "speak unto the children of Israel that they go forward?"



REV. A. F. UFFORD WITH TEACHERS AND PUPILS OF ENGLISH NIGHT SCHOOL DO FANG K'EO SHAOHING, E. CHINA

## Sachidanandi Rai

BY REV. Z. F. GRIFFIN



HERE is a Bengali young lady at the time of this writing attending the University of Nebraska at Lincoln, expecting to get her B.A. degree this year and return to Midnapore, India, there to take up Christian work of some kind and carry on as best she can the work of her father. This young woman, Khanta Bela Rai, hopes she may conduct a Christian High School for girls in Midnapore. To this end let us devoutly pray. I mention her not only because of her own real worth but as showing the fruits of missionary effort. It is more particularly of her beloved and I may add illustrious father that I wish to speak.

I landed in Calcutta the latter part of December, 1883, and very soon after that became acquainted with Brother Sachi, as he was familiarly called. At that time he was teaching in the Bible School at Midnapore, Bengal. I was new to the country, the language of the people, their ways and thoughts, so did not observe any marked distinction between Sachi and some of the other teachers in the school. I did observe that he was a fine looking young man and had a most pleasing smile and a radiant face. But, as time went on I became better acquainted with the real man and learned more of the obstacles which every man had to overcome who took the stand which he took, I learned to prize him highly and love him dearly. I want the readers of *MISSIONS* to know something about him as I knew him, both for the knowledge it will give and the inspiration it will impart.

His father and mother came from Northern India and were stationed in the village of Dinmarie, some twenty miles south of Midnapore, in the Province of Bengal. They were Brahmins by caste and he an Inspector of Police. Their first child was a girl unfortunately. After two years a son was born and they named him Sachidananda, *i.e.*, "Messenger of joy," for only a boy can bring gladness into a Hindu home. This was in the year 1860.

There was no school at Dinmarie, so at the proper age our hero was sent to Naranghar, a village six miles distant and out on the main road, where was located not only a school but also a police outpost, and where the father spent much of the time.

It has been the custom of our missionaries from the first to go from place to place during the cold season to preach and distribute literature. During one such tour, when the lad was about eight years old, there came to Naranghar a missionary, Rev. E. C. B. Hallam, with a force of Indian helpers. The white tents attracted the attention of the lad and his curiosity was at once aroused. He must see what was going on. He went over where the crowd was and heard a white man speaking in the Bengali language, and also some of his own countrymen. He listened with much attention. What they were saying took a great hold on him. He bought a tract which they were selling for one *piece* (a half cent). It was called "The Jewel Mine of Salvation." He read it through and through. Before they folded their tents to move on he came one day with the request that he be permitted to join them, as he was greatly interested in their message. This of course the missionary could not permit, but he

told the boy to learn all he could about the Christian religion and when he became of age then he could do as he wished. Two years later Dr. J. L. Phillips, who established the Bible School in Midnapore, was making a similar tour and pitched his tents in the same place. Here again the boy was in evidence and received a tract from Dr. Phillips and made known again his wishes. Here also he met with encouragement and was admonished that he was still subject to his father and without his consent he could not publicly confess Christ. The boy finished the course in the lower grade school in Naranghar, and as the father was ambitious for his son's advancement he was sent to Midnapore, where had been opened by the Church of England a mission school of a higher grade. In this school a portion of time was given over to Bible study. Sachi became greatly interested. But the father turned a deaf ear to any suggestion that the boy be permitted to accept Christianity.

About this time there occurred a sad thing in the history of the family. The father was accused of a crime in the matter of receiving a bribe of money, or something of this nature, was tried in a court and found guilty and sentenced to prison. The father to the day of his death said it was a false accusation and the son also fully believed in his father's innocence. That a man is found guilty in a court in India is no proof whatever that he is really guilty. However he went to jail, and this circumstance gave the now young man Sachi his opportunity. He accepted Christ publicly and was baptized by Dr. Phillips in Midnapore in 1880, and united with the church at that place. He was a faithful student of the Bible and a most zealous disciple. He advanced rapidly in knowledge and Christian experience, and was appointed a teacher in the Bible School. He had a commanding presence, a beautiful voice, a rich flow of words, a zeal which was like a consuming fire, and a radiant smile and a deep knowledge of things spiritual.

For twenty-five years he was the leading spirit in all of our religious gatherings. We were lost without him. When he entered the church his very presence seemed to fill the whole house. There could be no failure with him there and perhaps some had come to think no success without him.

He was for a term of years pastor of our Midnapore church, and was afterwards called to our oldest and largest church in Balasore. He was the first of the Indian brethren who was placed on an equal footing with the missionaries in committee work and we found his suggestions timely and helpful. From him we got the viewpoint of our Indian brethren.

In a brief magazine article it is possible only to touch upon the more salient points in his busy and successful life. His evening addresses in the bazar to his Hindu friends were always listened to with marked respect. It is not uncommon, especially for young men in the government college, to make light of students from the Bible School while preaching in the bazar, but no word of ridicule or disrespect was ever heard while he brought the message of salvation.

The greatest joy of his life was going through the

county districts during the cold season with a company of his students preaching the gospel in the villages, markets and homes of the people.

In conventions for the deepening of spiritual life, in Calcutta or Cuttack or elsewhere, whether with Baptists or Methodists or other denominations, his name was always an attraction. Though belonging to the haughty Brahmin caste he like his Master was with us as one who served.

He established while we were in Santipore a Christian *Mala*. A *Mala* has a great attraction for the Hindu. Here is usually a great concourse of people for amusement and of a semi-religious nature. Sachi conceived

the idea of adapting the *Mala* to Christian propaganda. Here during the forenoon was exhibited the work of the various industries of the Mission and prizes were awarded. In the afternoon clean sports were indulged in, and the evenings were intensely evangelistic. The *Mala* at Santipore was named after him. On a marble tablet in the wall of the church in Midnapore is seen the inscription—

“Sacred to the Memory of  
Rev. Sachidananda Rai”

Born 1860, Converted 1880, Died 1912

A zealous and efficient evangelist, a faithful and loving pastor and a devoted servant of Christ.”



## Touring Among the Mikirs

BY REV. WM. R. HUTTON, OF NOWGONG, ASSAM

YOU may enjoy hearing of my tour among the Mikirs. I went to Jamunamukh about 40 miles from Nowgong by train. Some Mikir friends met me and I spent the night there. Through some blunder not enough men came, so the next morning I had to leave part of my things behind. After breakfast we got started about 10:30. Because of the overloaded condition of the men I had to carry my little grip, overcoat, coat and sweater. After a walk of three or four miles others came to meet us so I was relieved of part of my burden. I stopped three different times to put adhesive tape on my sore feet and wondered whether we ever were going to get there. About five o'clock we reached the house of a Christian and there I had a cup of tea and some boiled sweet potatoes. Just at sundown we started again and climbed the hill to Taiekpee, which we reached about eight o'clock. However, we were a little late arriving for when we crossed the last stream of which I knew I stopped and took a bath.

My baggage did not get in for another hour. Meanwhile the *pundit* (teacher) on the veranda of whose house I was to spend the night got me some dinner. I do not know what all was in the curry but dried fish was certainly one article. There was only the light of the fire to eat by and I could not see what I was eating. Had I seen perhaps I would not have eaten but still I should have had a better chance to make a selection.

The next day we went on to Umtelli, about nine miles, and the next day another nine or ten to Mujong where our Association met. There the breezes blew night and day and the thermometer registered 52 degrees so I needed my overcoat. I sat in the straw with a blanket over my feet and found this a most satisfactory way to keep warm when there is no fire.

The chairman of the Association was Tongnon, the pundit with whom I stayed in Taiekpee. He borrowed my watch and I have never seen any meeting run more nearly to schedule than that. Such questions were discussed as “Why are not our schools in the Mikir Hills improving more?” “Should we Christians betroth our sons and daughters in infancy or even before birth?” The last is a custom which exists because of the fear that there may be a shortage, but it is the source of much trouble and often interferes with the life plans of a young man or woman. Because of the cold there were no meet-

ings at night, but the people in their own grass huts sat about the fires and sang until late. Two nights I showed stereopticon pictures on the Life of Christ and temperance and some slides made from pictures I had taken in Assam.

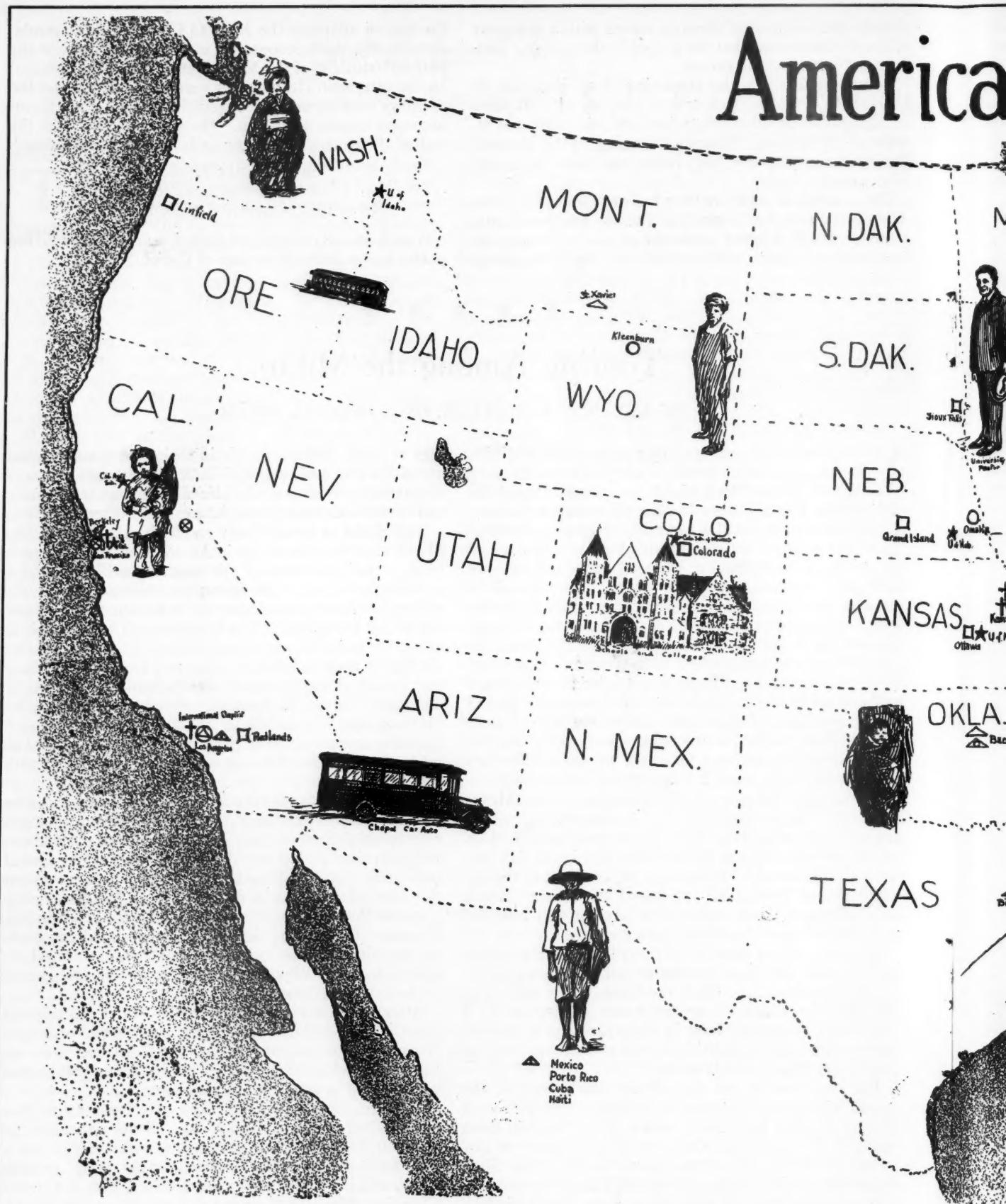
The Mikirs at present have no missionary, as both Mr. Moore and Mr. Carvell are in America and will not come back. The head men of the Christian villages held a consultation at the Association and decided that unless we furnish them a missionary of their own they will ask the Welsh Presbyterians to take care of them. This is about the most desperate need we have in Assam now, as the Mikirs number about 100,000 and are scattered along and among all our places of work here in the valley. At our needs committee meeting yesterday in Gauhati we placed a man for the Mikirs and a bungalow for him in Lumding among our most pressing needs. I trust that at least one man may be sent out for them this fall with others later.

As a result of the efforts made at our last year's Association the Mikirs also have adopted the plan of giving a handful of rice when they cook their meals, and about \$24 was raised in that way during the year. After a lot of persuasion I got the Standing Committee to agree to put the most of this into a fund with our Mission money towards the support of a worker among the churches. I dismissed one evangelist who seemed to be doing nothing but draw his pay, also two teachers, each of whom agreed to repay about \$7 of pay which he had drawn without having done the work.

After the Association I showed pictures in different non-Christian villages each night and on two occasions showed them a second time to the Christians after returning from the other village. One night we had to miss because of a heavy rain and hail storm.

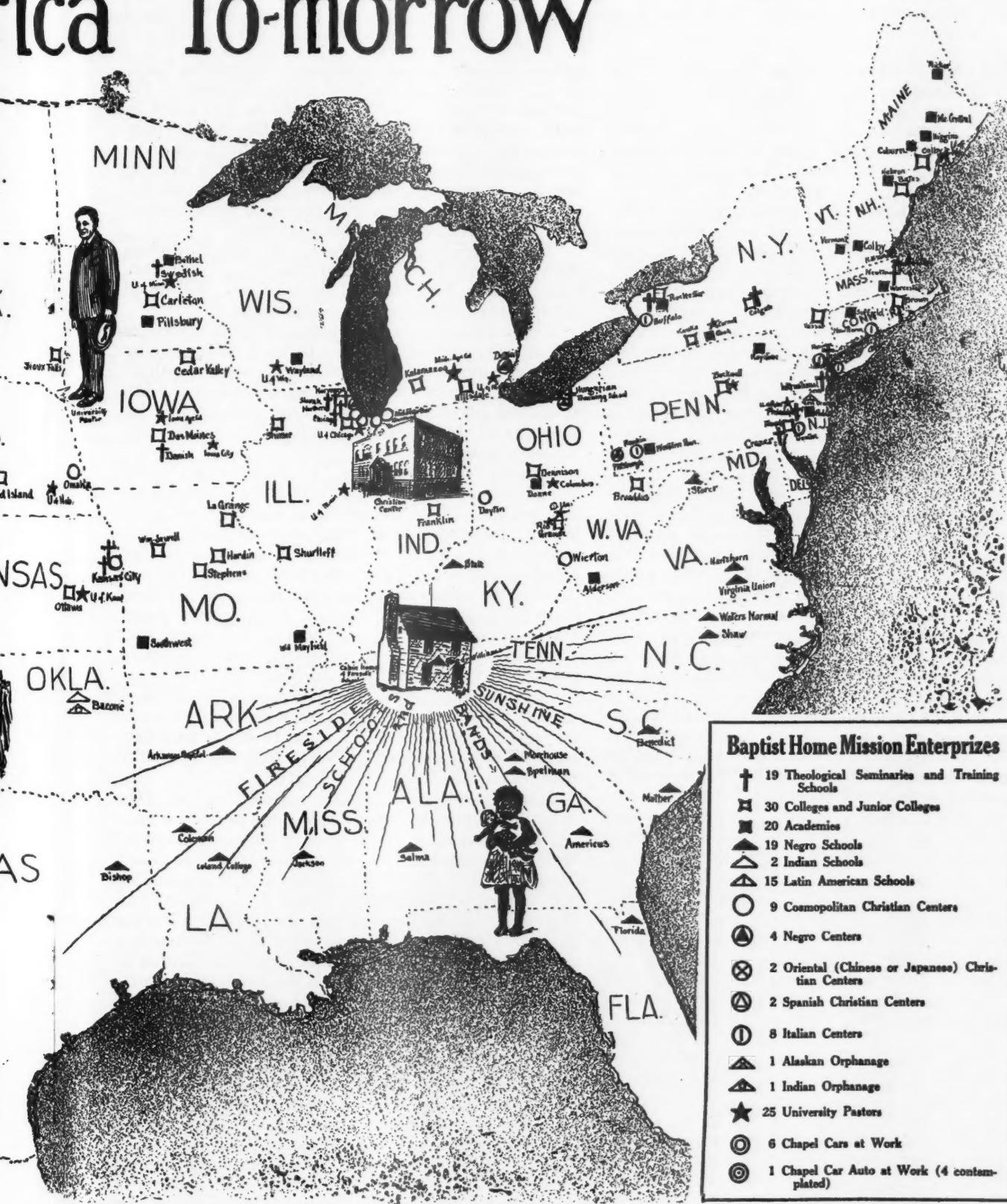
Seventeen days after leaving home I got up at four o'clock, had breakfast, and walked 18 miles through the jungle to Jamunamukh. After getting my bicycle ready and eating a bit of lunch I started for Nowgong, 34 miles away, which I reached at 5:30. I took a long rest at one Christian village on the way, as I was about fagged out, for the nine miles of road before that had been very bad. After a day at home I went to Gauhati for committee meeting, returning last night. I have one more day at home and then our annual Association meets at Singimari.

# America



Cooperating Baptist Home Mission Enterprises: The American Baptist Home Mission Society, Woman's American Baptist State Conventions, Baptist City Mission Societies. Chart prepared by the Department of M

# America To-morrow



## Brother of the Unprivileged

BY COE HAYNE

**D**AN SCHULTZ, Labor Evangelist of the American Baptist Home Mission Society, was planning for summer evangelistic campaigns in Cleveland and Detroit when an illness which he tried to ignore suddenly terminated in his death early in the morning of June 13, 1923. The eternal hope treasured by men and women touched by his ministry is the theme of the story of his life. Only as these living witnesses of the transforming power of Christ's love make their contributions to human welfare will the story be unfolded.

Dan Schultz began his special ministry to the industrial groups as the leader in supplementary relief work during the great Westmoreland County coal strike in Pennsylvania. On January 1, 1911, in response to the request of a number of leaders of the American Federation of Labor, he began his work as the Labor Representative of our Home Mission Society. During the period of his labors eleven national labor unions conferred honorary cards upon him, giving him access to thousands of local unions in the United States.\*

At Denver, after a number of noon-hour meetings in the Denver and Rio Grande railroad shops, the chairman of the Brotherhood of Railroad Carmen of America, Lodge No. 146, located in Denver, requested Mr. Schultz to attend the union meeting on a certain Saturday night. There were 38 men in the shops who were not members of the organization when the evangelist received this invitation, and these men applied for membership in the local union and were present at this meeting on Saturday night. After an address at an open meeting in the Carmen's Hall, the 38 names were presented together with the name of Dan Schultz for membership. The vote upon the candidates was unanimous. The evangelist received his card, which is called a traveling card, from this union, the largest of its kind in America. This gave him access to the meetings of all the Brotherhoods of the Carmen of America. It was his privilege to speak to a number of these unions about the claims of the gospel of Christ as well as the attitude of the church toward labor.

At a labor convention which Dan Schultz addressed, a tall Irishman in his introduction of the speaker said: "Someone told me that Solomon, the wisest man in the world, said that there was nothing new under the sun, but the Baptist denomination has got one on him. They have a labor evangelist who spends his time in behalf of the working classes, and is supported by the denomination all the time."

One of the most dramatic events in his career occurred during the intense labor troubles on the Pacific Coast. In Seattle he was invited to speak before the open forum which met every Sunday night in the Labor Temple. Here crowds of all classes of men and women congregated, many of them out-and-out opponents of the church and the Christian religion. On arriving at the building, Schultz has to press his way through the crowd up the steps into the great hall. As he entered the room he heard

a man, who was formerly a minister, denouncing "sky-pilots," churches and the Bible. The chairman of the meeting introduced Dan Schultz, and he was about to speak when this ex-minister declared that he had been paid by the capitalists to come and ram down the common people's throats a religion that made the working men and women industrial slaves. He challenged the labor evangelist to debate with him upon the subject of God, the Church and "so-called salvation."

"If this audience, at the close of my speech, decides that I haven't fully answered this man," said Dan Schultz, "then I will be glad to stand here, if it be all night, and endeavor to answer his questions."

The moderator of the meeting requested the challenger to hold his peace or leave the building. Mr. Schultz spoke for forty-five minutes, closing his address with an account of his own Christian experience, his early trials as a child laborer in a glass factory, and declared his allegiance to the gospel of Christ and the church which had done so much for him.

"Friends," said the speaker, "I believe that the church and labor have a common platform. The church stands for some vital things that organized labor has been fighting and pleading for during many years, such as complete justice for all men in all stations of life, equal pay for equal service, one rest day every week and that day the Sunday, the wiping out of the sweating system, shortest hours possible for labor, the right of employee and employer to organize, a universal educational system, and abatement of poverty by as equal a distribution of products as can ultimately be devised."

"Tell us, if you please," asked a man in the center of the hall, "how can a Christian employer compel his employees to work seven days a week, twelve hours a day, on small pay, then expect labor to have any sympathy with the church to which he belongs?"

"Christianity is a personal matter," replied Dan Schultz. "Every man personally must decide for himself whether or not to accept Christ's teachings and apply them to his own heart and life, or whether or not to ally himself with any church that has had a share in spreading the knowledge of the Saviour's love. May I remind you that one of the fundamental principles for which Baptist churches stand is individual responsibility. No man is a true representative of Jesus Christ or of the church to which he belongs who will oppress his employees and compel them to break the Lord's day and work long hours which unfits them for happiness and for life."

After replying to a number of other pointed questions concerning the attitude of the churches toward labor, Dan Schultz forced his way through the crowded aisles to the third floor, where he faced a company of radicals who made no attempt to cover their radicalism. When he began to speak, a woman rose and said in English, "Mr. Chairman, must we have this God-stuff rammed down our throats again? Why do we have to listen to 'sky-pilots' who are controlled by the capitalists of this country?"

The woman was applauded for a long period. The evangelist realized that he was in for a severe grilling. He

\* The narrative from this point on is taken from *Old Trails and New*. Copyright owned by the American Baptist Publication Society. Used by permission.

closed his eyes and said, "Father, give me the sympathy which Jesus would have for these people."

Others rose and asked questions and denounced the churches, the ministry and the Bible, and some even dared to denounce the Government of the United States because of the freedom allowed all churches and religions by the Constitution. After standing for about forty minutes, listening to their various indictments, Dan Schultz finally was permitted to begin his address.

"Now I presume you feel better," he said, "I can sympathize with you. When I eat anything that does not agree with me, it makes me sick, and I can never think properly, so long as that's in my stomach. You have emptied yourselves of many thoughts that have disturbed you. Now that you have decided to listen to me, I hope that you will conclude that I am not your enemy, even as Christ who saved me, and sent me to you to speak to you, is not your enemy. You will find that we only misunderstand each other. By and by we will be friends."

He endeavored to analyze a Christian church. What is a church? Who is the author of the church? Why are churches in existence today? What class of people compose the membership of the churches? He told them why all churches should be in sympathy with every man who labored, whether with his hands or brain.

At this point the speaker was challenged by a man who asked him if he had ever labored, and if he had any idea what a working man's family had to put up with, when he did not receive enough to give them a comfortable living and had to take his children out of the high school and put them to work, in order to keep the family going. Dan Schultz answered by relating his early experience as a boy of nine years of age when he began to labor in glass factories to help support his family. The questioner then apologized for even doubting the speaker's sincerity.

Another man who had challenged the speaker's honesty of purpose asked for the privilege of the floor.

"I want to apologize to Mr. Schultz for the way I

abused him," he said, "if he had told us at the beginning his early life history, we perhaps would have listened to him more readily. I hope he won't take offense at anything we have said." He concluded by inviting Schultz to visit this forum again, promising him a hearing.

At Bremerton, where the large Federal shipyards are located, Dan Schultz was invited to speak to several labor unions. At the close of one of these meetings, three men who were radically opposed to the churches, began to ask questions, some of which were very insulting, but the evangelist received grace enough to smile and answer in a kind, considerate manner.

While one of the men was denouncing Christ, a member of the Blacksmith's Union rushed up to him with his fists doubled and tears running down his cheeks.

"I'll not have any man insulting Jesus Christ," he shouted. "I have been doing this very thing myself for thirty-five years, but tonight, here in this hall, while Mr. Schultz was speaking, I decided for Christ, and I aim to stick up for Him from now on."

The next evening this man with his wife and child were sitting in the front part of the Baptist Church of Bremerton, and when the invitation was extended to those who wished to testify, he was the first to rise.

At the close of an address before another union, the president of the organization requested Dan Schultz to remain for a moment, as he wanted to say something.

"I have not been inside of a church since a funeral I attended about nine years ago," he confessed. "But tomorrow night you will find me and my family at church. A church that supports a man who is working for the laboring man is the church for me."

Then a Roman Catholic, who was the doorkeeper, arose and said, "And I want to move that every one of the members of this union go to the church where Rev. Schultz is holding evangelistic meetings." The motion was carried. Many of the men were found at the church the next night and quite frequently thereafter.



MR. SCHULTZ HELD MANY SHOP MEETINGS. THIS PHOTOGRAPH WAS TAKEN BY THE AUTHOR WHILE THE EVANGELIST WAS SPEAKING TO EMPLOYEES OF THE PACIFIC FRUIT EXPRESS, LOS ANGELES

## "Let's Have a Christian Americanization Meeting"

"All right, but what shall we have?"

"Well, I want something different. I'm so tired of the same old thing."

"Yes, and I want something that will tell us about things right here near our own church. I don't know anything about the folks that live here."

"And I want something that will give us something to do. I get tired of talking all the time and not doing anything."

These are just exactly the ideals of the Christian Americanization program, although it is not often that one program can do all of this. Given a chance to present Christian Americanization, how are you going to do it? Here are some suggestions.

### SURVEY MEETING

Hymn—"Open mine eyes."

Scripture—Feeding the Five Thousand. Matt. 14:14-21.

Prayer—For the community.

Reports from various members of the organization who have been appointed several weeks before to find out and report these facts about their own community or association. (For outline of facts, send to Christian Americanization Department for "Community Americanization Survey.")

- I. New Americans in the Community—Number, location, nationality, etc.
- II. How They Live—Housing, recreation, industry.
- III. How the Government is trying to help them in this community—Naturalization classes, evening schools.
- IV. What other agencies are working?—W. C. T. C. U., Woman's Clubs, D. A. R., etc.
- V. What we can do for them?

Informal discussion, led by Christian Americanization Chairman.

Formulate definite plans for work—enlist volunteers—launch all with prayer.

(Have a map of the community, showing block divisions if possible. Locate church, foreign-speaking churches, schools and every agency affecting foreign-speaking people. Use every possible means of addressing the eye as well as the ear.)

### CHRISTIAN AMERICANIZATION PRAYER MEETING

This is a favorite suggestion of Ethel Bowker, New York District Secretary. Before leaving a field she asks the pastor if one evening may be devoted to Christian Americanization work.

After the opening songs, scripture, and prayer, the Christian Americanization Committee presents a program. Any program may be used—survey, inspirational or educational. Use volunteers if possible to let the entire church know of the service being rendered. Spend a good part of the time in prayer that the service may not be Social Service but *Christian Social Service*.

When missionaries start for the field, a consecration service is held. Why not make this a consecration service for the volunteer missionaries?

### PANTOMIME VERSION OF "LIGHTED TO LIGHTEN"

This is for the Sunday school. Eighteen boys and girls about ten years old—five Chinese, three Negro, three Italian, and three Mexican; and four white American children, two boys and two girls—are needed for the pantomime.

While the organ plays softly, "Send the light, the blessed gospel light," the four "foreign" groups march up on the platform, each child holding an unlighted candle, and stand in a curved line at the back of the platform. (This is more effective if each child could have his hands tied around the wrists with black yarn).

The director, from the floor tells briefly what each group represents—Asia, Africa, Europe and Latin America—and what the need is for the light of the gospel. As soon as she stops speaking, a quartette begins to sing softly the song the organist has been playing, "Send the light," and continues until the pantomime is finished. The director has indicated the reason for the subsequent action.

One of the American children, with lighted candle, goes up on the platform (cuts the yarn if used) and lights the candle of one of the children in the line, preferably the European. The American child then takes the arm of the European and walks off the platform with him. The next American child follows the same procedure with the Negro child. When the candle of one of the Mexican children has been lighted by the third American child, and they start off, as they get to the edge of the platform, the Mexican child turns back and lights the candle of one of his brothers and brings him with him to the waiting American child, and all three go off together. The same thing is repeated with the Chinese group, having one Chinese go back after one more, when the American child has lighted his candle.

But this leaves on the platform, after all the "missionaries" have gone, three Chinese, one Mexican, and two each of the Negroes and Italians. They look longingly after the other children who have been "lighted" and have gone with their friends down from the platform, and after a minute or so, they turn and go very slowly off the platform, unlighted. (This is indicated also in the explanation of the director).

(The quartette sings the last verse of the hymn as the "unlighted" children leave the platform).

### NATIONALITY NIGHTS

This form of program has as its purpose to bring about a closer relation between American and foreign-speaking folk, especially if they are fellow members in the Baptist church. It can be combined very fittingly with the prayer meeting; or it may be in the form of a special luncheon or dinner or evening entertainment. It has been tried in a foreign-speaking Baptist church, where they entertained the American Baptists. More often the New Americans have been invited to cooperate in putting on such an entertainment in the American church. The program has been varied according to the nationality represented and the resources of the city where it was held. It should emphasize the contribution that people of other lands are bringing with them to America and reciprocally should bring out the American appreciation of the racial heritage of the New American.

The meal served, or refreshments, should be typical of food in common use in the old country. If possible, seek the help of women of other lands in arranging this, but do not leave them alone in its preparation. It is better to share the work. If there are no women who can help, use a menu from the "League of Rations" cook book, where recipes for typical dishes may be secured. Appropriate decorations may be used.

(For definite suggestions write to Christian Americanization Department, Chicago).

### BY WAY OF INTRODUCTION

Service is the aim of the Christian Americanization Department. Organized in 1919, as another effort on the part of a great Home Mission Society to bring Christ in Every Home, this department was formed to enlist volunteers. Its aim is to help every church see its own foreign-speaking neighbors and adopt some program of friendly service to reach them. It endeavors to bring home to the Baptist people everywhere the command "Go ye," and show them a practical way to "go" to their neighbors.

Working through secretaries in all parts of the territory of the Convention, the Department endeavors to secure committees

in the local churches or woman's missionary societies which will lead the church in service.

Through the constant effort of these committees, and the help of the Secretary, volunteers are enlisted, trained and initiated in service. Sometimes the service is teaching English in foreign-speaking homes to a busy mother who could not and would not take time to go to a class. Sometimes English is not desired but the mother is glad to have an American friend who will call now and then in her home.

Sometimes a sewing club for girls, or a Sunday school or story hour, is the service rendered. Often this leads to heart-to-heart talks about religion, and an opportunity to bring a Bible or tract into the home.

It is the aim that service started shall constantly be stimulated by the Department and its secretaries. One great help toward this end has been the candlesticks, presented to several districts, which are given each year as a Symbol of Service to those churches which have attained the highest number of points on the Christian Americanization Standard.

Like a two-edged sword, this service affects both new and old Americans, creating in the volunteers a greater sympathy and appreciation for the New American, even as they interpret Christian American ideals to the stranger. So it works toward that unification of interest which is the goal of all Americanization.

Always the reward of service rendered is the joy of ministry and the closer fellowship with the One who said, "Inasmuch as ye have done it unto one of the least of these."

So is the Christian Americanization Department working FOR A BETTER AMERICA.

#### ONE CHRISTIAN AMERICANIZATION COMMITTEE

In Detroit, the Woodward Avenue Church presented an instructive program at their woman's society meeting. Mr. C. R. Thompson, who in cooperation with the Board of Education has organized 23 classes in the night schools for the purpose of teaching the students the principles of American citizenship preparatory to their admission as citizens, delivered the address. To illustrate his lecture, Mr. Thompson brought with him two young men who had recently received their papers, and re-examined them in the meeting. Many of the American-born women in the audience admitted that they could not have passed the examination in as creditable a way as the young men did. Everyone seemed delighted and some of the women pronounced it the best missionary meeting they had ever attended.

#### AN EPISODE IN AMERICANIZATION

"The teacher—she just stop coming—she send no word—I think maybe she no like us"—These words spoken by a friendly Italian woman, one afternoon, told the sad ending of a fine work started by a group of women in one of our Baptist churches. These Italian women, who would be dazed at the mere mention of a "*denominational program*" have been watching and longing for their American "teachers" all these weeks—these American teachers, who had voted to abandon their friendships with their foreign neighbors, due to the influence of the pastor, "who is not in sympathy with the denominational program!" Can it be that he is not in sympathy with the program of Jesus Christ, who commanded us to "teach all nations?"

#### THE CHILD AND AMERICA'S FUTURE

This is the title of one of the Mission Study Books for Young People. The author is Jay S. Stowell, who as a teacher in the public schools, a worker in the church school, a director of community recreation, a parent, and a traveler into the waste places of the nation, has come into intimate contact with American youth under many varied conditions. He writes from the Christian and sympathetic point of view. In the opening sentences of the Foreword he says: "The biggest and most important task confronting America is to care for her girls and boys, to undergird their characters with the old-fashioned virtues, and to train them to carry the application of those virtues over into the very complicated social, civic, and economic life of which they form a part. No other task compares with this in its fundamental importance and its far-reaching effects upon America's future."

This book puts things sanely, fairly, plainly, with emphasis at the right points. The statement of the Home Mission task and new methods in the first chapter on "America's Greatest Asset" is one of the best we have seen. Responsibilities are rightly placed throughout. There is no attempt at popular writing, the author depending upon the inherent interest of the facts relating to a great subject. There is no evidence that it is a study especially adapted to the young people. Both study books, Dr. Finley's and this, are equally good for any age. The ground covered is practically the same, but the difference in treatment will interest those who are fond of contrasts in style and approach. Published jointly by the Council of Women for Home Missions and Missionary Education Movement of U. S. and Canada.



FOREIGN-SPEAKING SECTION, PERTH AMBOY, N. J., JUST BEFORE THE SCHOOL BELL RANG

## “Saving America Through Her Boys and Girls”

*GENERAL OUTLINE FOR THE STUDY OF THE HOME MISSION THEME FOR 1923-24, PREPARED BY CHARLES ALVIN BROOKS, D.D.*

THIS outline was used in the presentation of the Home Mission theme, on the program of the Northern Baptist Convention at Atlantic City. Study classes using the adult and young people's Home Mission study books will find it of special value, and it will be useful also in the building of general lecture courses on the subject. A similar outline on the Foreign Mission study books on Japan—the study period beginning January 1—has been prepared by Dr. Benninghof, of Waseda University, and will be ready soon. This work is done by the Department of Missionary Education of the Baptist Board of Education, and is in line with its other helps, which are widely approving themselves to an enlarging constituency.

### PART I

#### STUDY BOOKS AND LITERATURE

*Senior Book: THE DEBT ETERNAL*, by Dr. John H. Finley

*Senior and Intermediate Book: THE CHILD AND AMERICA'S FUTURE*, by Jay S. Stowell.

*Other Graded and Supplementary Literature*. (For details write Department of Missionary Education).

*Publications of the U. S. Government—Department of Labor—Children's Bureau*. (Free Literature on Application).

#### BASIC STATEMENT

The ACID TEST of every Individual, Institution, Community and Custom: The Influence and Effect on Childhood.

##### I. A Significant Home Mission Theme

1. The Mission Field Begins at Home—In the Home
2. We are all Missionaries  
Every Parent, Pastor, Teacher, Citizen, Public Official
3. A Timely, Arresting and Basic Study
  - (1) Quantitative Significance:  
50,000,000 under 25 years of age  
One-third population are children and youth  
12,500,000 between 10 and 15 years of age
  - (2) Qualitative (spiritual) Significance:
    - a. What happens to an individual in childhood affects whole life
    - b. What happens to our children affects the destiny of the nation
    - c. What happens to the children of America affects the destiny of the race
    - d. What happens at this hour is of peculiar and vital significance for all future ages
4. This theme gives a wider content and significance to the term—MISSIONS
  - (1) Everything which affects human welfare is of missionary significance
  - (2) All ministry to human need in accordance with the mind and spirit of Christ is MISSIONARY
  - (3) Everything which affects the destiny and character of a child is a MISSIONARY concern
  - (4) To neglect, waste or exploit the most valuable asset of a nation is to invite spiritual bankruptcy and moral decay

##### II. The Debt Eternal

“Education is the eternal debt which maturity owes to children and youth.” (Minister of Education—England). Maturity owes them Education and *vastly more*

##### I. The Rights of Childhood

Every child has the inalienable RIGHT:

- (1) To be well born
- (2) To be welcomed and loved
- (3) To nourishment, shelter, security, wholesome surroundings, and all the sunshine there is
- (4) To happiness, play, and freedom from the burden of toil
- (5) To the best education possible and adaptable
- (6) To a full understanding of the loving purpose of God for its life
- (7) To an adequate opportunity to realize and achieve that purpose

The RIGHT of any child is the RIGHT of all children  
To assure that RIGHT is the “Debt Eternal”

##### III. The Burden of Childhood

###### 1. Their utter helplessness

###### 2. The “accident of birth” concerning which the child has nothing to say or do

###### 3. The “trailing clouds of glory.” Jesus more “at home” with little children

###### 4. Their plasticity and susceptibility

Formation rather than *re*-formation

###### 5. Of such is the Kingdom of Heaven—

The children and the Triumphal Entry

Children have no difficulty understanding Jesus

### PART II

#### Needed: A DRAMATIC ARREST OF ATTENTION!

##### I. Endangering Child Life and Health

###### 1. Thou shalt not kill!

One can kill with a tenement or poverty as well as with a sword

###### 2. A modern Slaughter of the Innocents

America stands in the 16th place in child mortality, ranking with Russia, Mexico, and China

###### 3. The most direct and immediate cause of infant mortality is poverty

(1) A direct relation between infant mortality and wages of the father

(2) A direct relation between infant mortality and employment of the mother

(3) Under-nourishment and malnutrition and bad housing, due to ignorance and poverty, direct cause of infant mortality

(4) Tuberculosis, rickets, anaemia, diseases directly resulting from poverty

###### 4. Child Labor a Blight on America

(1) To exploit labor of growing children means an irreparable waste of our most precious asset

(2) Child labor means retarded growth and endangers health and life

(3) Child labor means loss of education

(75% between 14 and 16 leave school for work)

(4) Child labor blasts the economic future of the individual

It is an absolute denial of the Rights of Childhood

“The golf links lie so near the mill,

That almost any day

Little children at their work may see

The men at play.”

##### II. The Children who are in Need of Special Care

###### 1. Handicapped children, mentally, physically, parentally,

morally, socially, should be the concern of all Christians and people of Good Will

2. Classes: Defectives, Deformed, Delinquents, Dependents, Defiled
3. Child Saving—
  - (1) *Prevention*—e. g., congenital blindness is preventable and in some states has been entirely wiped out
  - (2) *Cure*—Nourishment, treatment. A vast number of defective and deformed children can be cured
  - (3) *Protection*—All defective and delinquent children should be protected rather than punished. 25% of inmates of penal institutions are feeble-minded
4. Society must be protected from defectives and delinquents e. g., Jukes family—a progeny of 1,200 defectives, prostitutes, criminals, from one defective father and mother
5. Delinquency, primarily social maladjustment, calls for treatment rather than punishment  
Big Brothers. Big Sisters. Juvenile Courts. Probation
6. Dependents—a special care
  - (1) 350,000-400,000 mothers in need of pensions means approximately over a million dependent orphans who should be kept with their mothers
  - (2) 32,000 annually born of unmarried mothers
7. Defiled—Victims of others' guilt  
1,500 Chinese slave girls in United States. As many more have been saved

### PART III

#### CONSERVING FORCES AND AGENCIES

##### I. The Community

1. Every child is a ward of the community and the nation
2. Community responsible for safety and security of children
3. Community should make provision for recreation  
Our duty to raise a "better breed" of boys

##### II. The Public School

1. Place of teacher in the nation. Highest award. See Benja-

min Kidd's "Science of Power"; Rauschenbusch's "Prayers for Teachers"

2. Progress in week-day religious instruction and responsibility of the church
3. Public School credit for graded Bible work done in the church

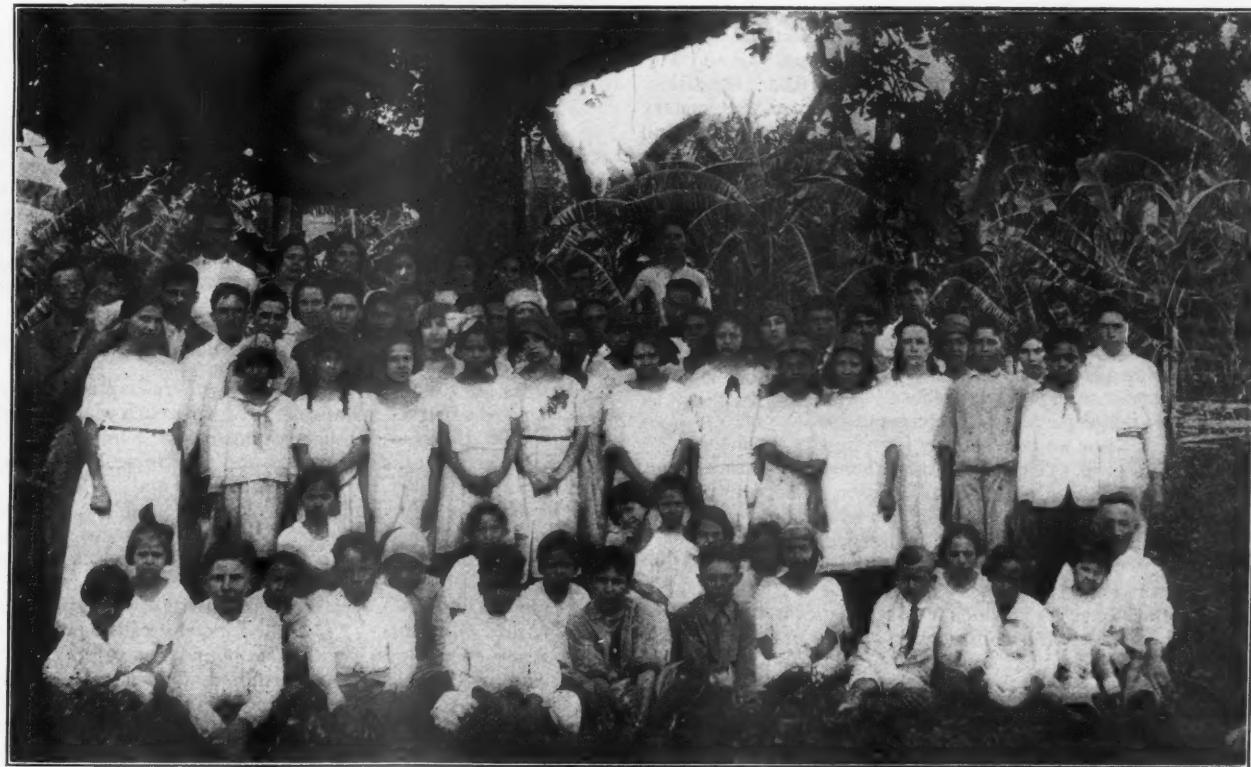
##### III. The Church

1. A program for children essential
2. Church Vacation Schools  
(For program write Publication Society)
3. The Children's Pastor
  - a. An available pastor
  - b. Children's preacher

See Dr. A. A. Shaw's book of *Talks to Children, "Jack in the Pulpit."*
4. The Measureless Responsibility and Opportunity for Religious Education  
15,000,000 children receiving no religious instruction

##### IV. The Home

1. No possible substitute for a Christian Home
2. The Home a University in Social Living  
Alice Freeman Palmer: The wisdom of sacrificing present comfort to ideal ends
3. The most impressionable period of child life, earliest, most dependent stage of growth
4. An atmosphere and demonstration—not only in formal religious exercises
5. Tribute of missionary candidates almost universal; owe all to home training
6. Pictures, Literature, Music, Games, Guests, all help to create the atmosphere
7. Child dedication—Intercessory Prayer  
A heritage which cannot be dissipated  
Every child is somebody's child and in love becomes my child. Rauschenbusch's "Prayers"; "For Those Who Come After Us"



BAPTIST SUNDAY SCHOOL AT CESPEDES, CAMAGUEY, CUBA

## Suggested Program of Activities for 1923-1924

APPROVED BY THE GENERAL BOARD OF PROMOTION AT ATLANTIC CITY

### INSPIRATIONAL ACTIVITIES

#### BIBLE AND MISSIONARY CONFERENCES AND LOYALTY LUNCHEONS

##### A. LOYALTY LUNCHEONS

- I. The purpose of such gatherings.
  1. To stimulate interest in denominational program.
  2. To advertise succeeding Bible and Missionary Conferences.
  3. To report collections through "might" boxes during summer.

(Note: It is hoped that, through these boxes and a dollar shower, the first million dollars will be reported as raised at the time of the loyalty luncheons).
- II. Nature of Loyalty Luncheons.
  1. Under direction of National Continuation Campaign Committee.
  2. Afternoon and evening inspirational meetings to be held in connection.
- III. About sixty cities. Dates—October 7 to November 15.
- IV. Literature: Exploit, exhibit and distribute literature setting forth the work and needs of our Societies and Boards, including missionary education literature.

##### B. BIBLE AND MISSIONARY CONFERENCES

- I. The purpose of such gatherings.
  1. To clarify our vision as to the magnitude of the world's needs.
  2. To become better acquainted with the work of our Societies and Boards.
  3. To face together our responsibility as Baptists.
- II. Nature of Conferences.
  1. Meetings of three or four days in strategic centers.
  2. A strong program including Bible expositions, Baptists in world history, missionary addresses, Stewardship addresses, workers' conferences, Christian education, missionary education, religious education, Missionary pageant, luncheon for special groups, laymen's and women's banquets, young people's missionary rally, and missionary exhibits and demonstrations.
- III. About thirty cities. Dates—October 15 to November 23.
- IV. Literature: Same as at Loyalty Luncheons.

##### C. MISSIONARY RALLIES AND ECHO MEETINGS

- I. Nature of meetings.
  1. Generally a one-day meeting.
  2. Outline for day:
 

10.00 a. m. Conferences for (1) pastors, (2) women.

12.30-2.30 p. m. Luncheons.

(1) For pastors and representative laymen.

(2) For women—echoes from loyalty luncheons.

2.30 p. m. General meeting; themes for consideration: Bible exposition, work of mission fields, stewardship, missionary education, religious education, promotional plans for the year (open conference).

6.30-9.00 p. m. Conference supper. Representatives from churches to sit by delegations.
  3. In the centers in which loyalty luncheons are held, local committees of the women will cooperate in planning rallies and echo meetings following the Bible and Missionary Conferences and Loyalty Luncheons.
- II. Number—100 or more rallies covering entire country, in centers of five or more churches; 1,000 echo meetings.

##### STEWARSHIP PROGRAM FOR OCTOBER, 1923

Stewardship in Worship, Service, Witnessing, Giving, Sermons,

Sunday School and Young People's Society topics on the following themes:

- October 7—Stewardship and the Lordship of Jesus.
- October 14—Stewardship and the use of energy, time and personality.
- October 21—Stewardship and money.
- October 28—Stewardship and enlistment of entire church in its task.

(Another month may be chosen where October is not suitable).

### PROMOTIONAL CALENDAR

#### A. SPECIAL DAYS FOR EMPHASIS IN OUR SUNDAY SCHOOLS

These days are for information and are inspirational opportunities for over-all giving, the gifts to be a part of the work emphasized on the special days.

Children's Day—The work of The American Baptist Publication Society.

Rally Day—The work of the Local Church.

Thanksgiving Day—The work of the Ministers and Missionaries Benefit Board.

Christmas Day—The work of the Home Mission Societies.

Education Day—The last Sunday in February—The work of the Board of Education.

Easter Day—The work of the Foreign Mission Societies.

#### B. SPECIAL TOPICS FOR EMPHASIS EACH MONTH

September—The Local Church: Rallying the forces for the season's work.

October—Stewardship of talents, time, mind, money.

November—Our Bible, its origin and message.

December—Christ, the life and light of the world.

January—Prayer, including Week of Prayer and revival of the family altar.

February—Christian Education and Life Service.

March—Evangelism, including training classes for soul winners.

April—Our Treasury—a forward look.

### Cheering Reports as Campaign Opens

1. Telegram from Dr. W. F. Harper, Southern California: Following churches say count on us make good amount equal total yet unpaid our subscriptions New World Movement: Los Angeles First, Trinity, Hoover, Orchard, Glendale, Hollywood, Huntington Park, Santa Monica. Alhambra paid its entire subscription, will continue this year same rate. Redlands and several others while not having taken recent action planning nothing less than payment full amount.

2. Resolution adopted by Buffalo (N. Y.) Association, June 8, 1923:

Whereas, All of the Societies of the Northern Baptist Convention reported a marked advance in their work each year since the beginning of the New World Movement, the Foreign Mission Society reporting 17,000 baptisms and the Home Mission Society reporting 90,000 during this past year; and

Whereas, The General Board of Promotion of the Northern Baptist Convention at Atlantic City by unanimous vote has asked the Baptists of the North to meet their pledges by April 30, 1924;

Resolved, That this Association expresses its appreciation of the New World Movement \* \* \* and hereby calls upon every church and every Baptist within its boundaries to pray and to work and to give, even unto sacrifice, and to meet his pledge on or before April 30, 1924, in order that the work of the Kingdom may be further advanced, and all financial obligations of our Societies paid at that time.

Resolved, That a copy of this resolution be sent to our General Director, Dr. J. Y. Aitchison.

# The First Baptist Church

Wakefield, Massachusetts

Organized in 1804

## Into the Home Stretch:

This is the third Sunday of the last year of the New World Movement. Let us face our responsibility NOW—with a whole year ahead of us. We know now exactly what our task is, what we must do to meet our entire obligation.

Read these figures and think it over:—

Total amount of pledges	\$81,752.36
Paid in 1919	\$ 4,050.84
Paid in 3 years	54,325.00
Transferred to other churches	1,054.75
	—
Amount due by May 1, 1924	\$59,430.59
	—
Amount due by May 1, 1924	\$25,321.77

The shrinkage in collections has amounted to about two thousand dollars per year. This means that we must get approximately \$8,000 in new money during the year if we are to be a one hundred percent church.

Shall we reach the goal?

Harvey J. Moore, Minister Residence, 10 Lafayette Street  
Telephone Crystal 0418-R

A CHURCH POINTING THE WAY TO SUCCESS AND SETTING AN INSPIRING EXAMPLE OF LEADERSHIP

3. Resolution adopted by the Board of Directors of the Massachusetts Baptist Convention, June 15, 1923:

That we endorse and recommend to our churches the program of activities for the coming year which was approved by the pastors in attendance at the meetings of the Northern Baptist Convention at Atlantic City in May, 1923, and adopted by the Northern Baptist Convention in a formal vote, and which is set forth in abbreviated form in the pamphlet entitled "In the Spirit of Cooperation." We especially welcome the proposed plan of holding Bible and Missionary Conferences, and "Loyalty Lunches" for women.

That we agree to cooperate in the plans of the Northern Baptist Convention for the ensuing year to raise \$12,161,521.67, it being understood that the allotment to Massachusetts is approximately \$1,100,000.

4. Resolution adopted by Harrisburg (Penn.) Association:

That the Harrisburg Association put itself on record as approving the work of the denomination and of doing our best to meet the obligation of \$13,921 in unpaid pledges in our Association during the coming year.

5. Resolution adopted by French Creek (Penn.) Association:

*Resolved*, That we do our utmost as churches and individuals to assist the Board of Promotion and the Cooperating Societies of the Northern Baptist Convention in paying off the debt by May 1, 1924, thus closing the New World Movement with honor.

6. Action of the Board of Managers of the New Jersey Baptist Convention:

At a regular meeting of the Board of Managers of the New Jersey Baptist Convention, held at Trenton, N. J., Monday, June 25, 1923, it was voted that we express our appreciation of the work of the Board of Promotion of the Northern Baptist Convention, and that we declare our determination to redouble our efforts to bring to a successful issue this last year of the five-year program, urging our churches to pay their pledges in full for the five years.

Letters from several other states indicate that promotional plans approved at Atlantic City are being presented to the churches systematically and effectively, both through correspondence and personal visitation.

J. Y. AITCHISON, *General Director.*

Evangelism in New England

FROM REV. YORK A. KING, SUPERINTENDENT  
OF EVANGELISM FOR NEW ENGLAND

For more than three years we have been calling the attention of our churches to the New Testament plan of Church Evangelism. And this has met with such universal approval that we have yet to hear of any unfavorable criticism of the methods used or the workability of the plan, while unsolicited words of commendation are constantly being received. All the churches in some Associations and all the Associations in some of the States have been cooperating beyond our fondest anticipation. This plan calls special attention to the importance of availing prayer, revival preaching, personal work and Bible study, with belief that the Holy Spirit uses the church as the chosen channel through which He is pleased to operate in accomplishing the purposes of God in the world.

All of our New England State Secretaries are alive to the importance of evangelism, and with their assistants have been emphasizing its primary importance by placing the responsibility as far as possible upon the local church and every member of the church.

New Hampshire and Vermont each have one man who, as field secretary devotes part of his time to evangelism. Maine has three "pastor evangelists" who are engaged for the most part with missionary work and conducting evangelistic meetings in rural communities. But Maine has more Baptist churches than any State in New England, there being 54 more churches in that State than in Massachusetts. Upon the State Secretaries' invitation I am to visit all the Associations in Maine during May and June, and all the Associations in Vermont in October. And much of my time during the summer and autumn months will be devoted to assisting the brethren in setting up and conducting a ten day or two weeks' meeting in every Baptist church in those two States.

## How to Secure Results

At the close of the fiscal year of 1922-23, the First Baptist Church of Melrose, Massachusetts, Dr. P. H. McDowell, pastor, publicly recorded its gratitude for a number of encouraging developments of work among which are the increasing number of young people attending the Friday night church prayer service, the growth of the Young People's Department of the church, and the number of young people who have volunteered for Christian life service during the past several years. Among the more recent volunteers are Miss Ruth Howard, missionary to Porto Rico, now at home on furlough, and Miss Florence Norcross, director of religious education in the First Baptist Church of Waterville, Maine, both graduates of the Baptist Training School in Chicago; Miss Hazel Minott, who graduates from the Baptist Missionary Training School in 1924; Miss Margaret Illsley, a student in the School of Religious Education of Boston University; Miss Mae Durkee, who will complete her studies in the Baptist Institute for Christian Workers, Philadelphia, in 1924; Miss Martha Rendall, who has spent two years as a teacher in a mission school in the Kentucky Mountains. Hanson Trites and Wilbur West are in training for the Christian ministry, and two others at Ocean Park last summer declared their intention to devote their lives to definite Christian service. *Once a year at least all the services on a particular Sunday, known as Life Enlistment Sunday, are planned with reference to the subject of Christian life service.* In the morning the pastor shapes his sermon to this end, and in the evening all the young people who have answered the call of the Christ for life service with "Here am I; send me," and who are within reach of the home church, are asked to have a part in the service.

## AIDS IN COMMUNITY WORK

The Federal Council of Churches has added to its staff a secretary who is to give special attention to the community relations of the church. Rev. Carl H. Barnett, a pastor of the Christian Church, has undertaken the task of giving more effective assistance in developing the neighborhood and community work of local churches. He will also act as executive for the reorganization of the Protestant work in county jails, which is soon to be undertaken. Dr. C. A. Brooks, of our Baptist Home Mission Society, is chairman of the department of which Mr. Barnett is to be secretary.

## THE SECRETARY OF THE INTERIOR AND HOME MISSIONS FOR INDIANS

Hon. Hubert Work, Secretary of the Interior, recently invited one hundred men and women of national vision, including publicists, educators, governors of states, churchmen, and outstanding citizen Indians, to advise him in reference to

the best governmental policy in the treatment of Indians. The Secretary recognizes the importance of determining on such plans for the Indian's welfare as shall insure his own participation in those plans and ultimately lead to an educated self-sustaining Indian citizenry.

There are 400 Protestant and 200 Catholic missionaries at work among the various tribes with adherents of approximately 100,000 and 59,000. Secretaries of Home Mission Boards doing work for Indians, as also the Y. M. C. A. and Y. W. C. A., are included among the advisers selected.

## Department of Missionary Education Conducted by Secretary William A. Hill

## NEW LITERATURE

Some valuable new pieces of missionary education literature have been provided and are now ready for circulation. They include the following:

*Correlated Program of Missionary Education for the Local Church.* This has been prepared in response to many requests. It is arranged according to organizations and is so printed that the eye sees the entire program at a glance. The materials listed are for 1923-24 and include all the study books and other helps for all age groups within the local church. The booklet is free and is filled with worth-while suggestions.

*Missionary Plays and Pageants.* This is an eight-page folder, which presents a careful selection of missionary plays and pageants, classified according to both subject and country. The required number of adults, young people and children is indicated, and the amount of time necessary for presentation. The first edition of the folder was exhausted within a few days. This is also free.

*Dramatic Missionary Sketches on Japan*, by Daisy Earle Fish and Eva Maude Earle. This booklet contains the excellent sketches used by Mrs. Fisk in her demonstration given at the Northern Baptist Convention in connection with the mission study classes. They are reproduced as there given and are recommended for Church Schools of Missions, Mission Study Classes and Program Meetings. The list of

titles is as follows; *Winning Japan; Interesting Aunt Sally; Inasmuch—A Contrast; A Wayside Sign; The Collector; Asahi, A Japanese Pollyanna.* This set of Dramatic Sketches may be secured for 25 cents by writing the Department of Missionary Education. *Dramatic Missionary Sketches on "Saving America,"* by Daisy Earle Fish.

## GRADED HOME MISSION STORIES

The new graded missionary stories for use during October, November and December, to be ready September 1st, are prepared in three grades—Primary, Junior and Intermediate-Senior. These stories are supplied by the Department of Missionary Education to individual churches which order them on order cards supplied through the State headquarters office. The series of three sets sell at the nominal cost of 25 cents.

The titles indicate the interest of the stories: Primary Grade, "What Can a Little Chap Do?" by Augusta Walden Comstock; Junior Grade, "Wide Open Doors," by Amy W. Osgood; Intermediate-Senior Grade, "Christian Citizens of Tomorrow," by different writers—Benjamin Otto, Mildred Kaminskie, A. B. Howell, C. L. White, Augusta W. Comstock, and Clifford G. Cress. A book for Adults, "America Tomorrow," tells what Baptists are doing for the child life of the nation. Fine material this.



WOMEN'S CLASS, PARK STREET BAPTIST CHURCH, FRAMINGHAM, MASS.

## IN LONELY AREAS



**S**CATTERED on Western plains—in rural regions of the East—in recesses of the mountains—on remote Indian reservations—hundreds of CHILDREN grow up never having seen a church, a Sunday School or Bible

*The only messenger of Christ to these is the COLPORTEUR or FRONTIER MISSIONARY*

Regular two weeks schedule of a Baptist frontier missionary:

Drove by team 300 miles  
Preached 7 sermons—Conducted 8 prayer meetings  
Cared for 5 churches and several outstations.

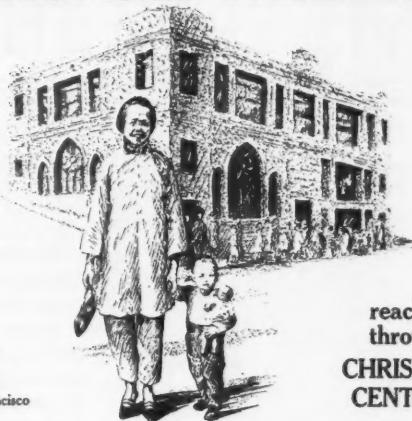
29 latest type colporteur automobiles in use on Baptist Fields.

THE AMERICAN BAPTIST HOME MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY  
Presented by  
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION  
276 Fifth Avenue  
New York City

II

reached through  
**CHRISTIAN CENTERS**

## ORIENTAL CHILDREN



Chinese  
Baptist  
Mission  
San Francisco

The Day School alone of the Chinese Baptist Mission, San Francisco, brings Christian teaching to 190 children and youth.

28 boys sought baptism last year as a result of chapel services.

The new building of the Chinese Baptist Church, Seattle, is the center of an extensive boys' work.

46 of the 125 residents in the Japanese Woman's Home, Seattle, in 1922, were children.

25 Christian Centers, serving many nationalities, are now operating under the Home Mission Societies.

THE AMERICAN BAPTIST HOME MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY  
Presented by  
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION  
276 Fifth Avenue  
New York City

IV

## ORPHANAGES AND FIRESIDE SCHOOLS



### Orphanages

At Kodiak Orphanage, Wood Island, Alaska, 25 little Alaskan Indians gather nightly about their missionary mother for prayer, song and Bible story. 10 were baptized last year.

*Murrow Indian Orphans' Home, Bacone, Okla., reports 10 boys lately baptized and several reading the Bible through.*

THE AMERICAN BAPTIST HOME MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY  
Presented by  
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION  
276 Fifth Avenue  
New York City

III

### Fireside Schools for Negro Homes

Unite parents and children in daily prayer and Bible Study.  
1500 organized Bible and Sunshine Bands among adults and children.  
Fireside School Workers visit homes and give Bible instruction.  
"Hope", the school magazine, is circulated monthly.

### Study Books on General Theme

<i>Adult . . .</i>	<i>"The Debt Eternal"</i>	—John H. Finley
<i>Young People</i>	<i>"The Child and America's Future"</i>	—Jay S. Stowell
	<i>"For a New America"</i>	—Coe Hayne
<i>Juniors . . .</i>	<i>"Better Americans"</i>	—Joyce C. Manuel
<i>Supplementary</i>	<i>"America Tomorrow"—What Baptists Are Doing for the Child Life of the Nation.</i>	Edited by the Department of Missionary Education.

### Missionary Stories

<i>What Can a Little Chap Do?</i>	—Augusta Walden Comstock
<i>Wide Open Doors</i>	—Amy W. Osgood
<i>Christian Citizens of Tomorrow</i>	—Home Mission Leaders

*Send for Information*

Home Mission Picture Poster Charts for Baptist Sunday Schools and Mission Study Classes. Size 22 x 28 inches, in colors; only 25 cents for the set of four. Order from Department of Missionary Education, 276 Fifth Avenue, New York. Each chart tells its striking story.



## FROM THE WORLD FIELDS



THE CHRISTIAN CENTER at Rankin, Pa., of which Miss Luella Adams under the Woman's Home Board is director, is nearing completion and the first work undertaken was a church vacation school in July. The formal dedication will occur in September. Not only did the two Home Mission Societies help finance the erection of this fine building, but the plans were drawn by Mr. G. E. Merrill, architect secretary of the Home Mission Society. Several other buildings in Pittsburgh have availed themselves of the help of the Department of Architecture.

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"THE YEARS of steady evangelistic work," writes Rev. F. W. Stait of Udayagiri, South India, "are beginning to tell and we get word from the outlying villages of a spiritual awakening among the people that gives us much hope for the coming months. At the evening service Sunday we baptized two new converts who came from a village in the South where hitherto we have had no Christians. It was a real uplift to witness their reverence and devotion to the Saviour."

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THIRTY-SIX men with three Remington typewriters at their disposal, are being taught typewriting and shorthand under Mrs. Fielder's guidance at Cotton College, Gauhati, Assam. Mr. Fielder has re-established the shorthand course and is teaching a small group of men, six and one-half hours a week, giving them not only instruction in shorthand but in English grammar, spelling, punctuation and other subjects without which they cannot possibly be of use in an office. He states that this service is not only of practical assistance in helping the men earn a livelihood but that it offers an example of the Christian spirit of helpfulness without which the presentation of Jesus would not be complete.

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SEVERAL CHILDREN recently took part in the Easter program held at Kityang, South China, where Dr. and Mrs. Lesher are stationed; 150 boys from the mission school sang "Alleluia." After a short sermon on the meaning of the resurrection to the individual and an interesting rendering of the song, "God is love" by the kindergarten pupils, all went to the river bank for the baptismal service.

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MRS. P. A. McDIARMID of Sona Bata, reports that in a village where as yet there is not a single baptized Christian, they cannot get Bibles, hymn books, catechisms

and school books printed fast enough to supply the demand.

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MISSIONARY T. V. WITTER of Podili, South India, has found that the Sudras are more critical of the Gospel and the lives of those who profess to be Christians, and are more ready to admit the truth of its teachings. They know what it will cost them to confess Christ openly and they hesitate to make the break with the Hindu religion which he believes many of them in their hearts long to make. As usual individuals here and there are very near the Kingdom but shrinking from the personal cost of a decision for Christ.

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DURING THE PAST year, the twelfth since the field was entered, Bethel Neighborhood House among a cosmopolitan group in Kansas City, has attained the full rank of a Christian Center. There has been a full staff of trained missionaries under the appointment of the Woman's Home Mission Society—a director, kindergarten and nursery worker—as well as a men and boys' worker. An average of 5,000 contacts a month has been maintained.

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HEATHENISM STILL holds sway at Kityang, South China, according to a report by Mrs. C. B. Lesher, who, with her husband has charge of the medical work at this station. One incident occurred recently when a full-sized bed made of paper was carried to be burned at the grave of some ancestor. Mrs. Lesher on another occasion met a woman carrying a new baby girl to be given away. An old woman patient in the hospital had walked over nine miles to worship at a certain temple.

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LAST YEAR there were 400 inpatients on the roll at the Sooriapett Hospital, where Mr. and Mrs. A. J. Hubert are in charge of the medical work. Mrs. Hubert tells the story of a young Brahman woman who was brought to the hospital. At first she was so sick that they could not talk to her of religion, but as she improved they talked to her several times and soon found her ready to accept Christ as her Saviour.

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AN INTERESTING account of the financial support that is being secured from the Chinese constituency in Suifu, West China, as told by missionary David C. Graham, states that the Chinese gave about \$140 toward the regular expenses in the Suifu church and from \$10 to \$40 in the various

out-stations. The churches, Sunday schools, day schools and hospitals gave over \$500 for famine relief and the young men's guild of the Suifu institutional church had a leading part in a campaign which raised over \$2,000 more. The people at Ngan Bien are now buying a church property worth over \$1,000. Of this sum, the mission is paying only \$140. All this has been done in spite of the fact that only 339 are church members, none of whom are really wealthy, and some are poor.

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SHAW UNIVERSITY, in Raleigh, N. C. where young Negro men and women may receive higher education, expects to become a grade A college this autumn. Over 1,500 books for the library are needed before that time in order to bring it up to requirements for this high standard. Over 1,000 new books were added in the past year.

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OUT OF THE 600 Negro girls in Spelman Seminary the past year, only three are not yet professing Christians. This tells the story of the religious life at Spelman more eloquently than any words could do.

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"OKLAHOMA SCHOOL DAYS," a missionary playlet, was presented in the Literary Society assembly at Bacone College recently by the students of the seventh grade. The story centers about Eagle Wing, a young Indian who leaves the reservation to attend a mission boarding school. He is turned away for lack of room and returns to his home and the ways of his ancestors. His mother earnestly desires his education. A missionary arrives and announces his intention of re-opening a mission day school close by. He also finds a way whereby Eagle Wing may receive a Christian education. The writer of this paragraph recently heard this little drama as it was presented by a group of Italian young people at the Second Avenue Baptist Church, New York City. It was keenly enjoyed by the cosmopolitan audience.

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A REPORT just received from the Mabie Memorial School at Yokohama, states that 450 young men applied for admission at the opening of the new spring term. Of these 340 took the entrance examinations and 140 were admitted to the new class. The student enrolment is now 570.

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A SPIRIT of generosity has been awakened among the criminals in the criminal settlement at Kavali, South India, under

the direction of missionary S. D. Bawden. He writes that these poor people were nevertheless so impressed with the need of sufferers in the Near East and in Russia that they took a special offering amounting to \$8.10 which has been forwarded to the treasurer of the Foreign Mission Society to be distributed for this purpose.

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A SPECIAL evangelistic campaign was held in Suifu, one of the largest cities in Szechuan Province, West China. As a result 160 men signed cards saying they would like to study Christianity. Some were merchants, some teachers or scholars and some officials. Women and about 100 students also expressed an interest in the gospel message. In addition an excellent impression was made in favor of Christianity throughout the city.

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MISS ETHEL L. RYAN, a missionary among the Hopi Indians in Toreva, Arizona, writes that nearly 5,000 Indians have visited the mission for friendly calls during the past year.

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THIRTY-TWO INDIAN boys and girls from the reservation at Lodge Grass, Montana, are away at school. Miss Ruby P. Norton, our missionary there, has kept in touch with all this number during the past year by letter and post-card. One of the girl graduates from Bacone is now at Northfield and is planning to enter the Baptist Missionary Training School to prepare for service among her people.

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BRILLIANCE of color seems to be one of the characteristic features of Bassein, Burma, according to missionary George E. Blackwell of that field. As the boat pulls into the harbor one is impressed with the amount of bright red and yellow that the natives contrive to get into their cheap attire. Most people carry sun-shades, like the Japanese sun-shades you see pictured so often, and these make another addition to the color display. The roofs of houses, if they are painted at all, are usually red. Just behind the porch of the compound house is a large bush with leaves like the lilac, about one-third of which are rich purple. Orchids are numerous around the compound too.

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MISS AMY R. CROSBY of Tokyo, reports that twenty-two girls from different parts of Japan are in training at the kindergarten training school and nearly all help in the Sunday school during their training. A class is also held for the mothers of the children in the kindergarten.

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THE DISPENSARY at Chaoyanghsien, South China, is bringing many to Christianity, according to a report from Rev. A. F. Groesbeck. The work is entirely in charge of a native physician and is proof that the Chinese can do things when they are properly trained. There is no building

for this dispensary and the chapel has to be used, the pews fortunately being movable and two placed together making a bed. The Chinese have subscribed over \$10,000 for the development of the educational and medical work.

☆☆☆

IN CHAOCHOWFU, South China, on certain days of the year whole clans visit the graves of their ancestors and there worship them and have a feast. Men and boys climb the side of a hill where the graves of their family are located and then paint anew the characters on each stone, and cover each grave with paper money with which the spirit might make purchases in the spirit world. Then each person in turn bows again and again before each grave and burns a great deal of incense. This ceremony is then followed by a feast.

#### When a Little Child Leads

When Pong Tsen was three years old he fell into a ditch and dislocated his elbow. Thus they brought him to us. We taught him to pray at bedtime and at meals. When he could do it by himself he undertook to see that the rest of the patients did also. When the food was served he would go around the ward and speak to the patients. 'Have you prayed before you started to eat?' he would ask. If there was a new patient just come in who told him he did not know how to pray the little missionary would answer, 'Well, I will teach you.' The chop-sticks would be put down, the hands folded, and word by word the child's prayer would be repeated.—Dr. Emilie Breithauer, Suifu, West China.

DR. J. W. STENGER of the Clough Memorial Hospital, Ongole, South India, in a report says that while they are putting the finishing touches on the twenty buildings, some small out-buildings and a stone wall around twenty-three acres of ground, they are also laying the foundation for an engine room, a machine shop and a water tank tower.

☆☆☆

AT BROOKS HOUSE in East Hammond, Indiana, an interesting innovation has been a Children's Church Service, held every morning before school. Many a child goes on his or her way to the school room with a new sense of God's nearness. One little child's prayer is: "Dear Fader, we tank Dee for the missionaries, and pray for all de little children that don't know about Dee."

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THE BAPTIST churches of Porto Rico have attained the greatest membership in the history of the mission. The largest number previously reported was in 1913. From that date through an elimination process a small net loss has been reported

almost every year, in spite of the considerable additions each year. There was a gain in the past year of 191 over the previous year and a gain of 63 over the highest previous number reported. The increased attendance in the Bible schools is one thousand over the average attendance of last year.

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THE Mission at Allur, South India, has secured permission from the government to cultivate the waste lands in the surrounding district in order to alleviate the extreme poverty of the people. The experiment has not only been successful in improving the conditions of living but has aroused a sense of responsibility toward the station church, with the result that the church has financed approximately two-thirds of its equipment from the industrial work on the field.

☆☆☆

THE KAREN Home Mission Society in the Tharrawaddy district of Burma has had 12 of its own workers and is increasing the number to 15. Two new churches with 27 and 13 members were admitted into the association during the past year and 123 were baptized. Now there are over 2,000 church members and the number is constantly increasing.

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A PRELIMINARY survey of the street on which the Ningpo Christian Social Center is located revealed some interesting facts. Of the 635 people covered by the survey, it was found that 64% can read, less than 35% are interested in any particular religion, only 4% being Christians, 66% of the children of school age are not in school, whereas 75% know of and are interested in the work of the social center.

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RISING out of the very heart of Japanese Buddhism, the Doshisha College in Tokyo, founded by Dr. Neesima, has become one of the great Christian educational centers of the East.

☆☆☆

ONE OF our strongest missions is the Sgaw Karen at Bassein, Burma. A new brick school building and auditorium has recently been built to replace the Ko Tha Byu memorial building. In the district there are 150 schools, and 143 churches serving the Karen population of 100,000. The work, under the direction of Dr. C. A. Nichols, is almost entirely self-supporting.

☆☆☆

DEAN J. F. DETWEILER, Head of the Spanish-American Department of the International Seminary located at Los Angeles, reports a prosperous year, that the students are carrying on fine mission work in connection with their studies, and are showing marked ability in meeting the needs of the thousands of Mexicans in that great western country.

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MR. AND MRS. D. S. Dye, representatives of the Foreign Mission Society in the

West China Union University of Chengtu, West China, now at home on furlough, have been facing an unusual opportunity for service, for West China Union University is the only Christian school of its grade doing work west of the Yangtse Gorges and it has for its constituency 100,000,000 persons. Mr. Dye, in addition to teaching nineteen hours a week and being college principal of the Baptist dormitory, has had charge of the university campus and the university museum. Mrs. Dye is said to be a genius at practice teaching with the embryo Chinese pedagogues.

★☆★

DR. AND MRS. J. E. Cummings and two of their children arrived in Boston in June for furlough in America. Dr. Cummings has been serving as a missionary in Burma since 1887. In 1913 a silver Kaisar-i-Hind medal was conferred upon him by the British Government in recognition of the valuable educational work which he had done in the Hengzada and Maubin districts. As the missionary in charge of the Hengzada field Dr. Cummings has traveled over long ranges, ninety miles north, fifty miles south, and thirty miles west. He says he lives in his traveling kit about half the year.

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EVANGELIZATION through the schools has proved to be one of the most successful methods of approach to the Karen and Burmans of the Hengzada district. The new Thomas Memorial School, erected wholly by Karen funds, is one of 103 schools in that field, several of which are boarding schools located within the compounds.

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THE HEROIC and devoted efforts of Adoniram and Ann Judson will keep the city of Ava forever dear to the hearts of those interested in missions. Although we have no station there, a monument has been erected on the site of the building in which Dr. Judson was imprisoned—a beacon light to future missionary undertakings.

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"EVERY ONE has become aware that the Christian population of Assam is one to be reckoned with," says Rev. John Firth, missionary in Assam for almost thirty years. "Christianity is much more in the light than formerly. It can not be hid. Neither can it avoid being sifted by present-day conditions. The gospel has a ready hearing. Baptisms have numbered 164. During the year I have done much touring and yet it has only touched the edges a little of the tremendous needs among village churches alone."

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AT A SPECIAL decision meeting held in Iloilo 46 signified their desire to join the church, according to Dr. R. C. Thomas. "The student work has been delightfully progressive. Additions to church membership have been constant. We know what opposition these students have to face.

Parents revile them and friends forsake them. It is an ordeal but the power of the spirit prevails. Do you wonder we rejoice? The Evangel has come to the Filipino. It is their one and only hope."

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REV. AND MRS. J. H. Telford who have been in charge of that remarkable work in Kengtung near the border of China are now on their first furlough. At present they are in Scotland where Mr. Telford is studying in New College at Edinburgh and telling Scottish Baptists about the work of American Baptists in Kengtung. Mr. and Mrs. Telford are planning to attend the meetings of the Baptist World Alliance in Stockholm and were expecting to sail from Glasgow for America on September 1. During their furlough Dr. and Mrs. A. H. Henderson and their son, Ralph, are stationed at Kengtung.

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DR. AND MRS. S. W. Rivenburg, missionaries of the Foreign Mission Society in Assam, arrived in Boston with their two children in June. Dr. Rivenburg has been serving practically all the years since 1884 at Kohima, the seat of government for the Naga Hills District, and has made such remarkable progress in the Christianization of the Nagas that the British Government formally recognized his service in 1921 by conferring upon him the coveted Kaisar-i-Hind medal. Immediately Dr. Rivenburg received congratulations from the governor, the divisional vice-governor and the deputy commissioner, showing in what high regard his work was held by the government officials.

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THE SECOND annual meeting of the Eastern Baptist Association was held in Iguala, Guerrero, April 12-15 with 12 representatives from 8 churches. This Association includes 10 Baptist churches of 5 States and the Federal District. These 10 churches reported 1,040 members, of whom 71 were received by baptism the past year, and total contributions amounting to \$5,517, of which \$817 was for missions. Among the resolutions taken were the following: to buy a horse for the missionary work near Iguala, to use two workers for evangelistic services among the churches, to encourage young people to prepare for the ministry and for teaching, and to promote the evangelization of the Indians by paying the expenses of certain pastors in visiting Indian towns in their district. Every night during the Association meeting evangelistic services were held resulting in 27 conversions.

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PETER LIU, a graduate nurse of the Britton Corlies Memorial Hospital in Yachowfu, West China, married at Christmas time a young Christian teacher in the Baptist girls' school of the city. One of the missionaries says: "We are expecting much of the influence of this Christian home set like a beacon light on a hillside among the surrounding heathen homes.

Peter and his wife are keen on following foreign social customs. They walk to church together and go visiting together." This companionship of husband and wife—on equal terms—is something quite new to many of the non-Christians of the district.

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THE MEMBERSHIP of the Chengtu Baptist church, the youngest church in the West China Baptist Mission, has grown in one year from 111 to 155, a gain of nearly forty per cent! The average attendance in the Sunday schools has been 260 and 130 enquirers have been enrolled in special Bible study classes.

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FROM THE CHIN HILLS of Burma comes the word that in two different villages the chiefs who have been persecuting the Christians have now become Christians themselves. One has thrown out his sacrifices, cut down his sacred trees and given the Christians permission to erect a meeting-house in his village. His relatives and friends have done everything they can to get him to recant but without any success. And 60 others in the village have followed him in accepting Christianity.

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TWENTY-FIVE YEARS ago, according to Rev. A. E. Bigelow, there was not a single Protestant church, chapel building, preacher or teacher in the Philippine Islands and if there were any believers they did not make it known. Today there are approximately 450 Protestant churches with many good chapel buildings, 400 ordained preachers, 1,000 Sunday schools, about 200 Christian Endeavor Societies and about 100,000 church members. The churches, Sunday schools and young people's societies are organized into conventions in their local groups and then into one great union convention of each kind for all the islands. "And this," says Mr. Bigelow, "has come about in less than twenty-five years! This great body of Protestants certainly have a wonderful opportunity. Let us band ourselves together for the next twenty-five years to complete this success."

★☆★

DR. WILLIAM AXLING, of the Misaki Tabernacle in Tokyo, writes: "There are evidences that religion has come to a new day in Japan. It is getting an ever-widening place in the thinking and yearning of the people. It is the easiest thing in the world to start a religious conversation and the response is immediate and hearty. There are signs that a great heart hunger is abroad in the land and although they say little about it multitudes are conscious of a great lack in their inner lives. Just now there is a perfect race in the journalistic world of featuring religious articles. Every magazine and paper have taken this new religious interest at its tide and are endeavoring to meet this demand by dealing with religions old and new, near religions, as well as fads and fakes."

## News and Notes from the Missionary Societies



### Loyalty Luncheons

BY HELEN BARRETT MONTGOMERY

Your Continuation Campaign Committee has planned a great plan which was incorporated and adopted as a part of the program of work for the year by the Northern Baptist Convention. This means that all loyal women may throw themselves whole-heartedly into the promotion of the Loyalty Luncheons—the first number in the year's campaign of promotion.

These luncheons are not solely or even chiefly to aid the women's work, but are to stimulate the women and through them the whole church to renewed loyalty to the whole great task of the denomination. "Women's sphere is atmosphere." We hope through these great gatherings of the women to create such a warm, loving, prayerful atmosphere that the churches will rise to the completion of the thing to which they set their hand at Denver.

There are to be 80 Loyalty Luncheons held in strategic centers. Five teams have been chosen to cover these luncheons—each team to consist of four women, a national officer or board member of the Home and Foreign Societies, and a missionary of each board. These women are to present to our Baptist women the needs and the opportunities of our Baptist work.

Following the 80 Loyalty Luncheons after an interval of one week will come a series of Echo Luncheons held in about 800 of the smaller cities and towns. These Echo Luncheons are expected in their turn to draw in the little villages and hamlets. So we plan to get the message and the impulse to every woman in every church.

There is one unique feature by which it is hoped that each Echo Luncheon will supply its own speaker's team. Each city or town selected to hold an Echo Luncheon is to be invited to select four women and send them to the nearest Loyalty Luncheon. Here they will each take notes on one of the speakers with a view to impersonate her at their own Echo Luncheon. In 1911 when we held the wonderful series of inter-denominational Jubilee Luncheons there were many such Echo Luncheons. One woman wrote me that she had the fun of impersonating me, and that if she did say it as shouldn't, she thought the speech lost nothing by being repeated. In towns where the women are too distrustful of themselves to provide these four speakers, a team will be provided by the city in which the Loyalty Luncheon was held.

It is proposed that the first half of our year's offering be brought in at this time. You know that our campaign objective is

two million dollars. One million dollars is a lot to gather in at the time of the Loyalty Luncheons, but we can reach it if we work, and pray, and count on the help of Almighty God. It is planned that on the evening of the Luncheon day there shall be a mass meeting, at which time each church shall announce the amount of its gift to the Continuation Campaign. The campaign director of each church will come to the platform, tell the name of her church and the amount of its gift. At the time of this ingathering there will be such a release of love and gratitude and consecration as shall set the bells of heaven a-ringing.

Many inquiries have been received from the women whether what they give on the Continuation Campaign can count on their church allotment. It was decided at the last meeting of the Continuation Campaign Committee that inasmuch as this is the final year of the New World Movement during which all possible effort must be made to bring in the whole amount now due and payable, "all contributions received by the Woman's Continuation Campaign, through the Loyalty Luncheons or otherwise, shall count on the allotment of each local church, for the causes included within the national budget, adopted by the Northern Baptist Convention at Atlantic City for 1923-24."

If we are to have this ingathering it means that women must begin to plan now, to give now, to pray now. This thing cannot be worked up in a hurry. It is the beginning of a year's campaign that is keyed to victory.

In all cities where Bible and Missionary Conferences are to be held the Loyalty Luncheons will take place on the first day of the conference when the women's program as arranged by the Continuation Campaign Committee will be put on with certain features added by the Bible and Missionary Conference team.

### "Our Work in the Orient"

At Atlantic City the first copies of our new annual were presented and eagerly claimed by women who were quick to find that it was the *very best edition* we had ever published. This year for the first time we include in one volume our annual report and "Our Work in the Orient." Many new features are added to make both more usable and useful. In fact, the volume is indispensable for every official of the Society to "read, mark, and inwardly digest." Acknowledgments are due to the new chairman of our Literature Committee, Mrs. Curtis Lee Laws, for the splendid cooperation and hard work she did in making possible the issue of the volume in time for Atlantic City.

Two sets of programs have been prepared for those desiring to use the book as a book of study and for program material. Miss Helen Hudson has prepared a set of

simple outline programs, already published and obtainable from the Literature Bureaus. These are intended for the use of societies which find the study books too difficult, or wish to specialize on our own work. There are four programs in the set: I. The Missionary as Evangelist; II. The Missionary as Teacher; III. The Missionary as Doctor or Nurse; IV. The Administrator at the Home Base.

The second set will be published in MISSIONS, beginning with this number. It consists of six programs arranged by Mrs. T. E. Adams of Cleveland, one program on each country in which our missionaries are at work. These programs are especially adapted for the use of Guilds, Sunday school classes as a part of their monthly meetings, in prayer meetings or in women's circle meetings.

### PROGRAM ON "OUR WORK IN THE ORIENT"

#### Witnessing in "Hope."

Sentence: "Let us strive to do our best in every way and let us endeavor to bring our dear country into the Kingdom of God."—Valedictory words of a Mary Colby graduate.

#### JAPAN—KEY WORD: "Hope"

1. Song.
2. Scripture passages on Hope.
3. Higher standards demanded: 1st paragraph, page 164.
4. Encouraging reform: 2nd paragraph, page 164-165.
5. The school situation: 3rd paragraph, page 164-165.
6. Kindergarten to Christian Social Center and life in a dormitory: page 178.
7. Song and prayer for Japan.

### EAGER INQUIRERS

BETWEEN 75 and 100 eager, happy women meet in Mrs. P. A. MacDiarmid's inquirers' class each Thursday morning on the Sonta Bata field in Belgian Congo. A native teacher has over 400 inquirers. "The inquirers' classes each Thursday morning are a joy," writes Mrs. MacDiarmid. "In a village where as yet there is not a single baptized Christian, one teacher has over 400 inquirers. We cannot get Bibles, hymn books, catechisms and school books printed fast enough to supply the demand. The drums to which the natives used to dance at the palavers, funerals, heathen dances and carousals have been destroyed. How we shall miss them when we sleep in the villages and what a relief it will be!"

### INCREASINGLY CHRISTIAN

DR. A. S. WOODBURN, faculty member of Madras Christian College, says: "I wish I had time to write you a few of the answers which I have just received from members of the senior B.A. class in the examination in Scripture. They make one feel that our

work in the college as missionaries is amply and abundantly repaid. The appreciations of Jesus which I received from some Hindus and Mohammedans were even finer than from many of the Christians. It compels us to think that India is growing to be far more Christian than any statistics can disclose."

auspices of the Y. M. C. A. and Y. W. C. A., and the Religious Education Movement. An advisory council, with representatives from the Home Missions Council, Council of Women for Home Missions, and Council of Church Boards of Education, aids the movement.

### Just Friends

By MINNIE JUNG

At the top of three dark and dismal flights of stairs is the home of Mrs. Scoleri, one of my Italian friends. Her baby Louis, with his dark brown eyes and smile that never wears off, won my heart the first time I called. In spite of the dirt and filth in the rooms occupied by parents and children as well as dog and cat, I spent some time patiently trying to teach English to this new friend. Hopeless as the task seemed, I was patient until one day the expression, "O, I wish I could die," stirred my soul. In a flash the realization came that this woman needed something more than lessons in English.

How was she to know that "Someone cared?" Having by this time truly learned to love her it was not hard to pray for her and try to understand. At first it seemed as though only discouragements and heartaches were the lot of this dear woman. Upon one visit Louis was sick, then Tommy's arm was broken and so on; but through prayer the clouds did break and the sun did shine.

An invitation came for Tommy to spend Thanksgiving Day in an American home in the city. Very suspiciously Tommy said—"Is it far away?"—"Is it near the jail?" This suspicion was hard to overcome, but finally he decided to go and was ready two hours before the appointed time. This was a real Thanksgiving Day as it crowned the formation of our friendship. A new linoleum rug on the otherwise filthy floor gave a point of contact for the long desired discussion on house cleaning.

On the following Monday we spent a happy day together. With a bag containing my big house apron I went to call on Mrs. Scoleri. Upon entering I noticed the ladder near the window ready for our house cleaning job. To my exclamation of delight at spying the pantry shelves all clean and decorated with pretty paper napkins she said, "I did that last night." Just like old friends we scrubbed wood-work and windows, talking about many things of interest and help to each other. When I left I was invited to come any time and often and also promised a visit from my new friend.

From that time on there was no question as to our friendship. In perfect confidence, we have discussed sorrows, troubles and problems. Upon a suggestion that Louis ought to have a daily bath the mother frankly stated that he was not used to it and might catch cold. However, the next time I called he had had his morning bath as well as his brother. Besides problems, we have shared many joys. At

Christmas time it was with true pride that a new Mrs. Scoleri showed me her front room, all clean and in its festive garments.

Thus as we have learned to love each other as friends, we have learned to share as friends. Knowing and loving the best Friend and Master, it is to Him and His Way of Life that the path of friendship may lead Mrs. Scoleri.

(Miss Jung is a this year's graduate of the Baptist Missionary Training School who took up Christian Americanization work in Chicago under the direction of Miss Alice Brimson, head of the Department, as part of her practice work. She has done excellent work among foreign-speaking families.—*Ed.*).

## TIDINGS

EDITED BY CONSTANCE JACKSON

### WITH REGRET AND APPRECIATION

At the June meeting of the Board the resignation of Miss Mary Comstock, for five years Christian Americanization Secretary in New York City, was accepted, with appreciation of her services. Miss Comstock has been very faithful and efficient in her work, helping people of other lands to know our language. In a Christlike spirit she has gone like a ray of sunshine among these strangers in America and helped them adjust themselves to this new life. During the last two years she has arranged a series of Nationality Nights in New York City, in which various nationalities have presented something of their own culture and their contribution to America, as well as their problems in the new land. These fascinating programs have been a revelation to many of the Americans who attended. It is with regret and appreciation that the Society releases Miss Comstock.

### CHRISTIAN CENTER IN CLEVELAND

The work at the Christian Community Center, situated in the very heart of the Negro population of Cleveland, has grown so rapidly that the present building is inadequate to meet the demands of this section of over 40,000 souls. Through this center there are gradually being brought to the Negro homes, churches and Sunday schools increasing standards of efficiency and service as well as higher ideals of domestic and community life.

### YOUNG PEOPLE MOBILIZING FOR HOME MISSIONS

The Student Fellowship for Christian Life-Service, organized a year ago for the promotion of enlistment in home missions and in Christian service for the world, has members in fifty institutions of higher education. Regional conferences were held last April. A New York Student Fellowship Union has been organized which plans a conference in Yonkers, October 12-13. A feature of the Atlanta Conference was the presence of delegates from the colored educational institutions of the city. During the summer the Fellowship will be represented at the conferences and summer campaigns under the

### Commencement at the Baptist Missionary Training School

Commencement at the Training School—June 9-12—will always be a happy memory for those present. Saturday afternoon, June 9, Miss Esther Gillette, instructor in Physical Education, gave an exhibition of the class-room work as it is done regularly by all the students each week of the school year. This consisted of various kinds of marching, calisthenics, games, drills, and ended with an outdoor game of volley ball between the seniors and under-class men.

Sunday's baccalaureate service was held in the First Baptist Church, Chicago. Dr. A. S. Carman of the Northern Theological Seminary gave a stirring message to the graduates on "The Soul's Shadow." Monday was Class Day. A delightful luncheon was served at noon which a very large number of alumnae attended. A short but interesting program was thoroughly enjoyed by all present. In the afternoon the seniors gave "The Questioner" as arranged for publication in Church School Magazine. The message of the pageant was keenly felt and the power of the life lived with Christ was made manifest as the story progressed.

In the evening, Mrs. Katherine S. Westfall, Executive Secretary of the Woman's Home Mission Society, gave their commissions to the 18 appointees of the Society. This followed an address by Dr. Lerrigo, Home Secretary of the Foreign Mission Society, and coupled with it made a most impressive service. Following this an informal reception was held in the Harris Library.

Tuesday evening Mrs. Montgomery, President of the Woman's Foreign Mission Society, gave the commencement address. Her subject was "The Woman and the Leaven," and beautifully did she typify the world as the three measures of meal, and woman's work as the leavening processes. It was the consensus of opinion that this was the most delightful commencement of the Training School. Many alumnae accepted the hospitality of their Alma Mater, which was an added joy to all. With such inspiring memories the School is looking forward to another year of opportunity and service.

## FROM THE FAR LANDS

### EVANGELISTIC PROGRESS IN TOKYO

"Never in my experience have we found it so easy to reach the people in the cities of Japan and never since I came to the country has there been such a year of progress among the churches." These are the words of Rev. William Wynd who has been in Japan as a missionary over thirty years and is in charge of the evangelistic work in the city of Tokyo. "The gain in our membership in Tokyo has been more than the combined gain of the past three years. And gain in membership does not tell the whole tale, nor yet the most interesting part of it. A new spirit has arisen in the churches. The members are alive. They are taking more active part in church work than ever they have done before."

### A NEW MISSIONARY IN TELUGULAND

Rev. E. Bixler Davis, a new missionary who has been spending most of his time studying Telugu has now been assigned to his first regular work. He is to be in charge of the activities in both the Nalgonda and the Sooriapett fields. He writes, "It is interesting to compare this work with that which I had in the United States. The population of these two fields combined is about 550,000 which is a trifle less than three times the population of the entire state of Wyoming. And I thought I had more than I could handle with a single small city of 8,000 souls! Here I have under my supervision a staff of ninety-two men and women who do nothing else but preach and teach Jesus Christ. When people ask me, 'How do you like your new work?' I say I couldn't be better pleased than to have these two large fruitful fields at the beginning of my missionary life. The financial responsibility is considerable and the spiritual responsibility is a great deal more."

### WHEN IT RAINS IN BENGAL

We have just had the heaviest rainfall of any rainy season since we have been in India. Vast areas of the country have been devastated by floods and thousands of people rendered homeless. Many have been drowned, among them one of our finest Christian young men. He was a clerk in the judges' court and was returning home Saturday night to spend Sunday with his wife and three babies. In crossing the river the boat was caught by the current, the men lost control, the boat collided with something in the water and upset, drowning five out of the eight people.

A few miles north an elephant belonging to the Raja (Indian prince) was chained to a tree by his foot. When the water began to rise the elephant, sensing his dan-

ger, caught the tree with his trunk and weaving it back and forth succeeded in uprooting and started for higher ground dragging it after him. But he had to cross a small stream and was caught by the current and carried down under a bridge. The tree went one side of a bridge-support and the elephant the other, so he was drowned.

The season has been a very trying one. Almost 90 inches of rain have fallen in the past three months. The heat was intense all through the rainy season. About a week ago we began to get indications of the change of season, the rains stopped, the air cooled and now we are living in comfort after being nearly parboiled for eight months!—Howard R. Murphy, M.D.

### THREE SEASONS INSTEAD OF FOUR

There are three seasons each year here—the cold season which we have just passed through, the hot season which we are entering, and the rainy season which begins in May and continues to the middle of October. Let me give you a picture of one of our days during this dry season. The early morning is cool. When we arise and the bright sun comes up, we think, "What a beautiful morning." As the morning progresses the sun keeps on rising higher and higher. By ten o'clock we are beginning to feel that we live quite near this ball of fire, much nearer than in the United States. By noon it is very hot indeed. From noon until four o'clock we realize what living in a tropical country really means. During these hours we have to be careful about being in the sun without sufficient protection. When the sun goes down it cools off quickly and is usually comfortable in the early evening. We have reasonably cool nights. This coolness is dependent upon a breeze from the ocean even though we are 25 miles away. During these three months of the dry season the thermometer has gone as high as 96 degrees in the shade and it has been 90 degrees or more every day.—William O. Evans, Moulmein, Burma.

### THE VARIETY OF MEDICAL WORK

Dr. C. E. Tompkins who has been doing remarkable medical work in Suifu, West China writes: "One can hardly complain of medical work getting monotonous. There is always some variety—some test of one's resources. One day two suicide cases were hurried to the hospital. One—a young man—was supposed to have eaten two boxes of matches. Some of these people commit suicide for its effect on the family or to "save face." The other case was that of a young woman who had taken opium. Both were returned to their families in full health. Another day nine victims of a powder explosion were brought to the hospital. The cases were most serious and took yards and yards of dressings. Four cases proved fatal within a day; three others lingered a few days longer. In this great center there is no place where

such accident cases can be treated in a modern way except at the mission hospital. In times of crisis the people have learned that the kindness of the Christians has provided a refuge where every effort will be made to relieve suffering and restore strength. One big argument that all classes will recognize is that Christianity is a practical religion—not a mere philosophy—and is based on love for and protection of, the unfortunate, the sick and the distressed."

### EXAMINING CANDIDATES FOR BAPTISM

The examination of candidates for baptism in the Belgian Congo Mission of the Foreign Mission Society is a far more serious matter than at home. Missionary A. V. Marsh, writing of such an occasion during the past winter, states that 9 days were spent with the deacons in examining 100 professed converts. In this work they dealt not alone with the doctrinal beliefs of the new disciples, but also with delicate matters relating to their personal lives. After passing the missionary's and deacons' examinations, the names of the candidates for baptism are posted on the church doors so that all the members of the church might have an opportunity of bringing forward legitimate objections to the baptism of any of the candidates.

### The Numburi Family

BY REV. FRANK KURTZ, OF SOUTH INDIA

Many readers were interested in the article in March MISSIONS and the picture of Dr. Lakmanursu. It may be of interest to others to know that the good work of this faithful and beloved physician goes on in the person of his son Luke. He has been compounder at the Leper Home in Bapatla now for twenty years. This home is under the control of the Strict Baptist Mission Society of England and was opened by Rev. W. Powell, formerly our missionary at Nursaravupette, who still collects the most of the money for its support.

Luke is not a qualified M.D., but in his devotion and zeal for the lepers all these years, he has done work that many a physician would not do. Many a leper cast out from his home and friends has here found a refuge for his body and soul. Under the modern treatment many are greatly relieved of suffering and a few even pronounced cured from this dread disease.

A nephew of Lakmanursu, Mark by name, has been for many years an efficient compounder with Rev. J. S. Timpany, M.D., at the Victoria Memorial Hospital, Hanamkonda. Sons in India are apt to follow the profession of the father and thus the ministry of healing goes on through the descendants of this godly physician.

The March number of *Asia* contained an article by Mr. D. Swamidoss, now traveling in America in the interests of the Y. M. C. A. Mr. Swamidoss is a convert of the Telugu Mission and educated in our

schools. He has done very successful work as a Rural Secretary and was instrumental in organizing many Cooperative Banks among the Christian community. His article is illustrated by a group of women spinning with the now-celebrated Gandhi spinning wheel. The group were sitting in front of our schoolhouse in Bezwada city.

## FROM THE HOME LAND

### International Baptist Seminary

The third year of the International Baptist Seminary at East Orange, N. J., closed May 31st with an interesting commencement season. The annual sermon was preached Sunday morning, May 20th, in the North Orange Baptist Church by Pastor Joseph C. Hazen. In the evening in Peddie Memorial Church of Newark, of which Dr. M. Joseph Twomey is pastor, Secretary James H. Franklin of the Foreign Mission Society delivered the annual missionary sermon. At both services the faculty and students attended in a body.

On Tuesday afternoon, May 29th, the annual athletic meet was held on the Seminary campus under the direction of Prof. Prodan. In the evening the Woman's Auxiliary of the Seminary, Mrs. Edgar O. Silver, chairman, provided the annual banquet to the faculty, students and friends. Representatives from the North and East Orange, Bloomfield and Montclair churches were present. Prof. Albert T. Davis of East Orange was toastmaster. Six nationalities were seated at the tables, and national anthems and songs were sung in the various tongues. Responses were made by Dr. Edwin P. Farnham, of Port Washington; Dr. John W. Hoag, of Detroit; and Dr. Hazen. During the dinner prizes for the athletic meet were awarded to Mr. Samuel Slabey, Dominic D'Addario, Luigi Turco, John Butkowsky, Alexander Reback, and Bejamin Farkas.

The report of the President to the Trustees showed that during the year there had been the following enrolment: Czechoslovak Department, 6; Hungarian, 10; Polish, 7; Roumanian, 4; Russian, 24; Spanish-American, 13; Italian Department of Colgate Theological Seminary affiliated with the International, 10; Specials, 6—a total of 80.

It was decided to make special effort to secure between 25 and 30 \$100 scholarships to help students meet their expenses during the eight months of the school year. This amount in addition to what the student makes during the summer vacation and during the school year will make adequate provision especially for unmarried students. The Board believes that a large number of individuals and Sunday school classes will respond to this opportunity.

In the evening the closing exercises were

held in the Hawthorne Avenue Baptist Church of East Orange, President Anderson presiding. Secretary Hovey, of the Home Mission Society, in an earnest address challenged the students of the Seminary to see "first things first," to focus their heart and mind on that which is central in Christianity. Rev. Benjamin Otto, Superintendent of the Baptist Executive Council of Chicago, spoke on "The High Calling," in a most impressive manner. Four from the Hungarian Department—Louis Domokos, Charles Banyai, Ladislaus Lovas and Gabriel Petre—were given certificates in recognition of the fact that they had spent one year in the Hungarian Seminary at Cleveland and three years in the International. Prof. Stephen Orosz, head of the Department, in his brief charge to his men, emphasized the fact that those four students were in a sense the first fruits of the Seminary, and that they should do honor to the institution, and put themselves in the hand of the Lord and follow His leadership and direction. At least two of the four will continue their studies in connection with their pastorates under the supervision of the Seminary in order that in the course of two or three years they can come back and receive the full diploma covering the five years of the Seminary curriculum.

### A MERITED TRIBUTE

The following communication of Secretary Charles L. White to Mrs. D. L. Schultz, concerning the death of her husband, labor evangelist, was entered upon the records of the American Baptist Home Mission Society as an expression of the esteem of the members of the Board of Managers for Mr. Schultz:

"Our hearts are greatly touched and go out in deep sympathy to you and your daughter in your great sorrow and loss. The darkness into which you have suddenly plunged is lighted up, however, by the presence of Him who said Himself, 'I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life.'

"No servant of our Home Mission Society has ever been more faithful than your husband. In season and out of season during the years, he has labored beyond his strength, in order that he might witness to the power of the gospel to save men of all ranks and conditions of life. That large number of those whom he has won to the service of Christ will be deeply touched by his death and thank God for his ministry. And many in other denominations, who have prayerfully watched his labors and been inspired by his message and methods of work, will be profoundly pained by his sudden departure in the midst of his years of toil and strain.

"On behalf of my colleagues and the members of our Board of Managers, I am writing to say that this expression of my own feeling and personal loss is shared in by them all, who join me in the prayer that the everlasting arms of our Lord may hold

you and yours strongly in these days of deep sorrow and heavy loss."

### ENDORsing THE INDIAN BUREAU

The Board of Managers of the Home Mission Society on June 18 took the following action:

*Be It Resolved*, That the Board of Managers of the American Baptist Home Mission Society having a somewhat intimate knowledge of Indian conditions through its educational and missionary workers among the Indians, desires to assure the Secretary of the Interior of its continued and growing confidence in the administration of Indian matters through the Commissioner of Indian Affairs.

The Board most emphatically disavows all sympathy with criticism of the Indian administration which originates either with those whose unjust exploitation of Indians is thwarted by the Indian Office, or with those who are ignorant of the actual facts and of the dangers threatening Indian progress, and are moved by impractical and abstract theories inapplicable to present conditions.

Without claiming to have sufficient detailed information to pass judgment on every feature of the policy of the Indian Office, the Board of Managers desires to commend in most unqualified terms the Commissioner of Indian Affairs and his chief assistants for their deep and active interest in Indian welfare, for their attitude toward degrading customs and habits, for their persistent efforts to save the Indians from exploitation by unprincipled men, and for their unfailing courage in antagonizing powerful interests in their effort to protect and help the wronged and helpless.

We are confident that the great mass of our Christian American citizens will stand back of any administration and officials moved by such a spirit and purpose.

### A FAITHFUL INTERPRETER

The Auberry Indian Church has suffered a great loss, Jose Dick, interpreter and faithful deacon, passed away April 9th. He was among the first converted at this mission and has remained strong, true and faithful ever since. This was one of his testimonies: "I do not care what anybody does, or what anybody says, or how many go back on the Christian road; as for me I am going to stay with it till I die, for I know it is the right way." He was a true husband and kind and loving father of six children. At night he would gather his family about him and pray and talk with them; he did his best to serve his Lord both in his home and in his church and we know that a reward was waiting for him in the heavenly home. —*Northern California Bulletin.*

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In the volume "America Tomorrow," issued by our Department of Missionary Education, a valuable supplement to the Home Mission textbooks has been provided. Review in October issue.



#### "THE REALISM OF JESUS"

This exposition of the Sermon on the Mount by Prof. J. Alexander Findlay of Didsbury College, Manchester, England, is one of the books which the reviewer takes positive pleasure in recommending to ministers and laymen alike. This is the kind of interpretation that interprets; that makes the familiar Scripture live and throb anew for us; and that inspires to fresh faith and firmer hold on the vital truths which came from the Master Teacher. The author says the leading idea of these studies is that the ideal described by Jesus is not so much a "counsel of perfection" as the only really wholesome and natural way of life possible for men with natures like ours in a world like this. To show the livableness of the way of life proclaimed by our Lord is a high aim, and in this the author has succeeded in remarkable degree. It is a work of insight and keen delineation. Jesus Christ is the center, the beginning and the end. The reader cannot fail to have a truer conception of the infinite values in the teaching of Him who spake as never man spake. Here sermons spring out of sentences and truths often called impractical, become practical in application. A book to read, re-read and treasure. (George H. Doran Co.; \$2 net).

#### "THEOSOPHY AND CHRISTIAN THOUGHT"

This volume by W. S. Urquhart, Professor in the Scottish Churches College in Calcutta, gives a clear idea of what theosophy means, what are its teachings, and what its relation to science, philosophy and Christianity. The theosophists certainly cannot complain that they have not received generous treatment. We feel that the author has leaned on the other side, and not made plain enough the radical differences between Christianity and this false faith which deludes its victims. This is the weakness of the presentation. (Pilgrim Press, Boston).

#### "WHERE THE HIGHER CRITICISM FAILS"

In this volume W. H. Fitchett presents a Critique of the Destructive Critics which should be read by any who have been troubled by the doctrinal discussions that are a feature of the times. Giving the views of a group of the higher critics, as expressed in a recent work, published in England, the author places over against them the truths of Scripture and a conservative exegesis. Showing the distinction between higher criticism and destructive criticism, he is unsparing in his treatment of those who on flimsy grounds tear

away the foundations of faith and throw the Bible aside as negligible when its suits their purpose. The chapter on The Greatest and Most Forgotten of Miracles—that of the origin and history of the Christian Church—is one of the strongest in the volume, though this use of the term miracle is not in keeping with its technical use elsewhere. The author has treated his important subject in a manner that is reassuring to believers and informing to those who have not kept abreast of recent critical movements. (The Abingdon Press, New York; \$1.25 net).

#### "PAUL AND THE MODERN WORLD"

This is a remarkable interpretation of Paul's character and message, by Prof. Francis G. Peabody. Among many recent volumes on Paul it stands out for discrimination and insight. Dr. P. C. Wright says: "No one can read this book thoughtfully without gaining a greater appreciation of both Jesus and Paul. The following sentence is perhaps a key to the book: 'The gospel of Paul begins where that of Jesus ends, with the story of the resurrection.' Paul interprets the eternal in Jesus. The author holds that experience is the essential content of Christianity—loyalty, love, liberty, being its chief elements." Every preacher should read the book. (Macmillan Co., New York; \$2.50).

#### BOOK CHAT

*God's Call to America*, a volume of addresses on special occasions by Dr. George W. Truett, the leading preacher on the Southern Baptists and a prince among preachers of any land, reveals the spirit and spiritual resources which have gained him widespread influence and power. One of the addresses was delivered on a great occasion when the Southern Baptist Convention met in Washington and Dr. Truett spoke from the top of the Capitol steps to the throng gathered there. His theme was "Baptists and Religious Liberty," and one who wishes a satisfying exposition of the Baptist position, courteously but firmly put, will find it here. The first address on "God's Call to America," was given at the close of the Baptist World Alliance in Philadelphia, June 25th, 1911. The address on "The Passing of the Legalized Liquor Traffic," delivered in Dallas in June, 1917, combines in its appeal the qualities that have made Dr. Truett's ministry remarkable. (George H. Doran Co.; \$1.50 net).

*The Crowns of Christ and Other Sermons* by Dr. Robert Stuart MacArthur, whose death last February removed one of our

loved denominational leaders, bring to new life the messages which he selected as representative of his best work. Though dead, he yet speaks in these pages, and always impressive beyond words is the faith that makes the truth alive and fervid. One cannot read without catching something of the hope and joy of the preacher and pastor whose life was spent in unselfish service. (The Judson Press; \$1.75 net).

*The Bible Class and the Community*, by John A. Cross, President of the First National Bank of Brin, Pa., offers a good illustration of the influence that can be exerted by a business man of ability and position who has a vision of what the men's Bible class may be made, and is willing to give his time to preparing the presentation of subjects so that they will appeal to men and be applicable to their spiritual needs. If such teachers or leaders can be found, classes can always be gathered and led into various lines of service for church and community. The reader will discover that this teacher finds a vital relationship between Bible classes and our national character and destiny. A good book for men's classes and our brotherhoods. (Fleming H. Revell Co.; \$1.25 net).

*The Song at Sunrise*, by William Russell Owen, pastor of the First Baptist Church of Macon, Georgia, is a volume of prose-poem sermons which he says represent an attempt to interpret the spirit and indicate something of the faith and fervor of the folk of the Southland. They certainly represent the spirit and fervor and poetic quality of the preacher. An excellent book for devotional reading, with an interest all its own. (Fleming H. Revell Co.; \$1.25).

*Pearls from Patmos* is the title which Dr. J. J. Rose, pastor of Ruggles Street Baptist Church in Boston gives to his spiritual and devotional study of the symbols in the first chapters of the Book of the Revelation. This is expository preaching of a type undoubtedly rare, because it is perhaps the most difficult to do, and if not done well the congregations know it. Dr. Ross is a natural expositor. As the reader will discover, he knows his subject and the Scriptures, and the message comes from heart and mind alike. To many it will be comforting and enlightening. (Fleming H. Revell Co.; \$1.50 net).

*Our Neighbors*, MacLean (MacMillan). If you want to read a book that will stab you wide awake, read this. Instead of statistics about the immigrants and much complacency over the Nordic races, you have pen pictures of actual men and women in actual situations. You come to feel your kinship with Slav and Italian and Armenian. You really see your neighbor. Poor is the heart that does not thrill with the longing to be a good Samaritan. The reading of this book will do more than many courses of study to attract people to the practice of real Americanization.

## NATIONAL COUNCIL OF NORTHERN BAPTIST LAYMEN

R. O. JASPERSON, *Executive Secretary*

### National Council Plans for 1923-1924

WITH a very definite conviction that the man power of the Northern Baptist Convention area is not being utilized to the utmost, the National Council of Northern Baptist Laymen has determined upon a course which has for its goal an awakening among Baptist men of a greater sense of their privileges as well as their responsibilities as laymen.

It was resolved at Atlantic City to approach the task with some of the weapons used in every day business life. The members of the Executive Committee, indeed all of the members of the National Council, are laymen, experienced in bringing things to pass in the workaday world. William Travers Jerome, Jr., was chosen chairman and clothed with authority to proceed to get things done.

The personnel of the Executive Committee is as follows: Arthur E. Bestor, James C. Colgate, New York; W. C. Coleman, Kansas; George Earl, M.D., Minnesota; H. W. Ewalt, Pennsylvania; W. W. Fry, New Jersey; H. M. Fillebrown, Rhode Island; Orrin R. Judd, New York; Carl E. Milliken, Maine; E. H. Rhoades, Jr., Ohio; Smith G. Young, Michigan; A. M. Harris, New Jersey; A. L. Scott, ex-officio.

Immediately after the Atlantic City Conventions steps were taken to secure the services of an Executive Secretary to devote all of his time to the task to which the Council has set its hand. R. O. Jasperson, an experienced newspaper and advertising man, was engaged to begin his duties July 1, having been given a leave of absence from his position as managing editor of *The Gas Age Record* of New York, to enable him to undertake this work.

#### CHAIRMAN JEROME'S OUTLINE

"How much lighter the burden would be, how much easier the tasks, if all would lend a hand in doing things for the Kingdom. Better still how much greater could be the scope of the work," said Mr. Jerome in a statement setting forth some of the objectives toward which the Council will direct its efforts during the coming year.

"There are evidences, notwithstanding the pessimistic view some people hold, who speak of the slump and letting down in ideals and high purposes since the world war, that laymen are holding a new attitude toward religion. Men are seeking an outlet for their better impulses. They respond when worthy causes are presented to them. The exaltation of spirit which took possession of people everywhere when great principles were at stake has not de-

parted, and we have faith that if earnest men everywhere will give serious thought to the place that men can fill in our churches they will find tasks worthy of their very best efforts, stimulating, satisfying and calling into play the highest aspiration and ideals.

"The National Council of Laymen received its initial impulse under these great



R. O. JASPERSON

laymen, Mr. E. W. Ayer and Mr. Ambrose Swasey. It is proposed now to devote its energies to a continuing program of enlisting men in the denomination in all the tasks of the churches and of the denomination as a whole. Every existing organization of men will be made acquainted with its program in the hope that it will prove so attractive and worth while that their activities may link up with the purposes of the national body.

"Our plan is to render such service as we can to men's organizations, endeavor to act as a clearing house of ideas, and gather from our own and other denominations facts concerning men's activities which will help our men who are already 'carrying on' to draw other men into the work.

"The purpose of all this is not merely to build up organizations of men. Organization is necessary but we shall pay less attention to the form of organization than to the work to be performed. Organiza-

tion, not as an end in itself, but the means to an end, is our aim.

"Our goal is to enlist men in the work of the Master with the program of the denomination as the background for every effort. This program can succeed only as the individual churches succeed, and we believe that by bending our efforts to interesting men in the tasks of the individual church, tasks that properly belong to men, we shall be building from the ground up.

"It is not a movement for propaganda, neither is it a movement for raising money. It is a movement by laymen, for laymen, to create a laymen consciousness, which is but another way of saying that laymen are now seeking jobs for themselves and for their fellows in the Master's vineyard."

Plans are now being laid for getting the idea over to the largest possible number of men in the most efficient manner and in the shortest space of time. It is proposed to have a representative of the Council at as many of the State Conventions as possible as well as at the Missionary and Bible Conferences planned in various strategic centers for October and November. These representatives will carry the message and sound the call to men to stir themselves, to be up and doing.

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THE MEMEL District on the shore of the Baltic Sea, apparently desired by Lithuania, has recently received much attention in the secular newspapers. According to a report from Dr. J. H. Rushbrooke, there is apparently a large opportunity for the Gospel in this region because of the immigration of large numbers of Lithuanians. He writes that one of the pastors of East Prussia is endeavoring to meet the need through evangelistic meetings and the distribution of copies of the New Testament.

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THE EVENT of the year in Chinese work on the Pacific Coast has been the work of the Commission which has planned a basis of coordination of all the Protestant work, social, educational and missionary, among the Chinese of the San Francisco Bay region. The report of the Commission which embodies the working plan of the cooperation has been ratified by both the General and the Woman's Society. It awaits the endorsement of the Chinese and three other denominations.

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The photograph on page 477 shows a group of teachers and pupils in the Shaohing Night School in East China. Last term the school had an enrolment of 33 pupils with 10 volunteer teachers. The third man from the left in the row standing is Rev. A. F. Ufford, for nearly 2c years a missionary of the Foreign Mission Society in East China. Standing beside him is Rev. D-zin Ts-san, pastor of the Baptist church in Shaohing for 27 years. Standing beside him is Rev. Tsiang Tuh-en, who came as assistant pastor of the church last July.



## WORLD WIDE GUILD



CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

### A Prayer

"O Almighty God, who hast entrusted this earth unto the children of men, and through Thy Son Jesus Christ callest us unto a heavenly citizenship; grant us, we humbly beseech Thee, such shame and repentance for the disorder and injustice and cruelty that is in our midst, that fleeing unto Thee for pardon and for grace, we may henceforth set ourselves to establish that city which has justice for its foundation and love for its law, whereof Thou art the Architect and Maker; through Jesus Christ, Thy Son, our Saviour."

### OUR NEW MATERIAL

Have you all had a happy restful vacation, and now are you ready to make this the very best year of our World Wide Guild? We are part of our big Denominational Program for this year and we want to join hearts and hands with all the others and "follow the Leaders" to a successful finish.

Have you read our Department in June and July Missions? Haven't we some fine new material for this year's study? To put it all before you at a glance, here is a restatement:

1. "The Bread Line"—Miss Applegarth's Program for Seniors.
2. Program for Junior Chapters, based on the same books as "The Bread Line," prepared by Mrs. Swain and Mrs. Munn.
3. Reading Contest.
4. Theme Contest topic: "How Can the Church Best Train the Child of Today for America Tomorrow?"
5. Two new Plays: "A Willing Captive in Japan," Mrs. Swain, and "Helen Enlists," Mrs. Munn.
6. A new song sheet of twenty-five songs called World Wide Guild Songs.
7. "Through Judy's Eyes," by Elizabeth Vickland, the first book dedicated to the W. W. G.
8. A Sealed Intelligence Test, prepared by Miss Jeanette Martin.

These are ready and waiting to be called for either at 218 Lancaster Ave., Buffalo, or the Department of Missionary Education, 276 Fifth Ave., New York. Be sure when sending your order to write your name and address in ink, plainly, on your letter, and enclose stamps, money order, or check to cover cost of materials. If you do not receive an answer within two weeks, send out an S. O. S. call.

### SEALED INTELLIGENCE TEST

Miss Jeanette Martin, our loyal and enthusiastic Guild Secretary, has outlined

this general plan of a Sealed Intelligence Test which will be new feature of our year's work.

1. Tests shall be prepared on both Study Books, but to compete in the contest a Chapter need choose only one.

2. The Test shall be sealed and shall consist of 50 questions, 15 of which shall be on the history and organization of the World Wide Guild, and 35 on the most obvious and important details of the Study Book.

3. The Test may be taken at the convenience of the Chapter, preferably after a Mission Study Class, a series of programs reading books under the direction of Miss

on the book, or the completion of the Reading Contest requirement.

4. The Test shall be unsealed at the time of the examination and the questions dictated by someone not taking the Test.

5. The answers shall be included in a sealed envelope and the paper can be marked immediately after the Test is concluded. Each question correctly answered shall give two credits.

6. All members of the competing Chapter shall take the Test unless there are more than 25, in which case two-thirds or three-quarters of the membership shall be considered satisfactory.

Miss Martin is preparing the questions and full directions including some additions to the above will be ready in printed form early in October.

### READING CONTEST FOR ORIENTALS

Since our Spanish-Speaking Chapter in Guantanamo, Cuba, did such fine work

Mission Study Class, a series of programs reading books under the direction of Miss



Come JOIN our



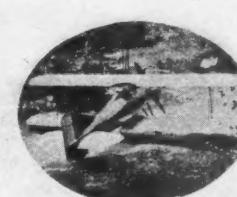


AND WITH

THE SHANGHAI GROUP

TAKE A TRIP TO SEE KATHERINE BOHN

OUR



STARTS

TUESDAY NITE

MARCH 27, '23

SVPPPER AT 6:30 PM 25¢

OUR



STUDY

BOOK

"LIGHTED TO LIGHTEN"

POSTER DESIGNED BY THE W. W. G.'S OF THIRD BAPTIST CHURCH, ST. LOUIS

Elizabeth Allport last year, the question arose, why not enlist our Foreign Chapters? To that end I have written our Chapters in the Philippine Islands, Japan, China, Burma and India asking them to enter the National Reading Contest, but reducing the required number of books to be read by each individual from five to three. I am perfectly sure that some of our lovely pictures will find their way across the sea next year.

#### TZEN DEH SCHOOL GIRLS

How I wish you might all see the charming booklet with fascinating kodak pictures which the girls of Tzen Deh School, Huchow, China, sent me! I have written back for fresh prints of the pictures and later I hope you will see them in MISSIONS.

#### KINWHA, CHINA

Eight exquisite linen napkin rings, beautifully edged with the finest buttonhole stitches, and with a cross-stitch design on each (two of them bearing the letters W. W. G.) have come from the Girls' School at Kinwha, West China. These are samples for orders, and each ring sells for 35 cents. The women and girls in this section have few opportunities to make money, and their one means was making "spirit money." Since they have become Christians they have given up making "spirit money," so wouldn't you like to help them by ordering some of these napkin rings? In order to cover postage we

ought to charge 40 cents each. Let me hear from you.

#### A SUGGESTION

Our Home Mission topic this year is "The Child and America's Future." Why not do some practical work with the child in your home, your neighborhood, your church, your City Mission? Are you teaching a class of children in Sunday school? Have you a Children's World Crusade in your church? Couldn't you get one started? Can't you plan a party for some of these children who are neglected and give them a glimpse of a happy Christian home? Let us not be content this year with studying about the child in his relation to the future of America, but let us do our utmost to make him Christian and inspiring him with the loftiest ideals.

#### THEME CONTEST WINNER

The award for the Theme Contest this last year was given with great appreciation to Miss Mary Kechkemeth, Brockport, Conn. Miss Kechkemeth is a Hungarian girl who has been president of her Guild Chapter, and an enthusiastic and devoted Guild girl always. She earned attendance at the Home and Foreign Conferences at Northfield. Themes were received from six Districts and were of high order. Two others deserve especial mention at the request of the judges: one by Miss Maxine Gordon, Toledo, and the

other by Miss Esther B. Miller, Fitchburg, Mass. The writer of "A Girl's Prayer," Miss Myriam Page, Dayton, Ohio, also submitted an excellent Theme.

Send for the new leaflets on this year's Theme. Ready! Set! Go!

You will miss your message from Miss Hobart this month, but a hurry call for copy for September came too late to get word to her. Better luck next month! In closing, remember the words of our Master, "Without Me ye can do nothing."

*Faithfully yours,  
Alice J. Nofee*

#### GUANTANAMO, CUBA

Last week we celebrated the nineteenth annual convention of the Baptist churches of eastern Cuba. I thought you would be interested in knowing that the work of the World Wide Guild was presented to the convention for the first time this year. The people seemed interested and some spoke to me about organizing Guilds in their churches.—Elizabeth Allport.

#### BROCKPORT, N. Y.

"I want to tell you of the splendid time our Guild had Saturday evening. The Methodist Missionary Society, like ours, called 'Just Girls,' gave a banquet for our girls and leaders. They served a de-



POSTER DESIGNED BY THE W. W. G.'S OF FIRST BAPTIST CHURCH, ELGIN, ILLINOIS

licious supper after which there were several toasts, and musical numbers. Then we went into the Sunday school room where they gave a mock wedding at which time they became part of their national organization, 'The Standard Bearers of Queen Esther's Circle.' Our work and plans are quite similar, so we enjoy meeting together occasionally. We entertained them in the winter."

Why not follow a good example and meet with your Methodist, Presbyterian or Congregational friends once in a while?

#### A GIRL'S PRAYER

Cleanse Thou my heart, O God,  
Of selfishness;  
I want to live for others, Lord,  
In selflessness.

Purge Thou my soul of hate  
And sense of wrong;  
I only want to sing Thy love  
In one glad song.

Oh, save my mind from pride  
And self-content;  
But grant my spirit may not live  
In discontent.

Keep Thou my speech from cant  
And platitude;  
Give me more poise and charm  
In attitude.

Oh, Father, give me friends,  
That I may be  
A friend to all I meet,  
Reflecting Thee.

—Myriam M. Page.

#### Central District's Posters

BY MRS. W. P. TOPPING

Have you seen Central District's Posters in this issue of *MISSIONS*? At a union conference of our two Woman's Societies held in Indianapolis in 1922, the suggestion came for a Poster Exhibit to be carried on by the Districts. Early in the Fall the request went out to the Districts and from them to the States. In Central District this was just before the meeting of the Illinois State Convention, and a "hurry call" for posters was sent over Illinois with the result that a splendid display was made at the State Convention. These posters made by World Wide Guild Girls of Illinois were so clever that they were kept and, with others from Michigan and Missouri, were again exhibited at Central District meeting held in St. Louis in April, where attention was called to the posters and delegates given the opportunity of voting and expressing their choice. The three posters receiving the greater number of votes were made by girls from World Wide Guild Chapters in Third Baptist Church, St. Louis, First Baptist Church, Elgin, and Central Baptist Church, Quincy, Illinois. These were taken to the Northern Baptist Convention at Atlantic City where they were exhibited where the



W. W. G. CHAPTER, FIRST BAPTIST CHURCH, ALBION, NEBRASKA  
MISS HOBART TOLD OF THIS ENERGETIC CHAPTER IN MAY "MISSIONS"

women's meetings were held and also on the Steel Pier with other exhibits.

As the two reproduced show, the posters have "a style of their own." Each shows plainly how different talent may be used in poster-making; one shows artistic work in water colors, one is a pen and ink drawing, while one is made from pictures cut from magazines. Each tells its story and each shows the worth while effort of worth while girls. Central District claims the distinc-

tion of being the first District to put on a Poster Exhibit at our Northern Baptist Convention. May the good work thus started radiate from Central District to the other nine districts and may posters be a real feature of our Woman's Display in Milwaukee in 1924.

(The Quincy pen and ink poster, while not less attractive than the others, did not lend itself to reproduction. Send in your original designs.—Ed.).



#### Call the Roll

Once I went to a Crusader picnic, and as it always happens, there was one most distressing hour—the time to pack up and go home. However, the car came, and we were preparing to step on, when it was discovered that two boys who were with us as guests, because they had helped with our recent play, were missing. They simply couldn't consent to leave the park where they had had a good time until they were entirely ready themselves, and we couldn't go without them.

I feel now just as I did when I began to Call the Roll that day. Is everybody here—all the balls and bats and rackets, baskets and pails and paraphernalia together? There is one thing in our favor today—we are starting out for a good long picnic. We begin again our C. W. C. We must be sure that every boy and girl who has been of our number in the past is with us, and those two or three boys who would love our Company and Band as much as we. They mustn't be left out. They are willing

to work and glad to play. It just means that you must especially ask them to come with you for a few times until they are "sure enough" Crusaders, doing their own work and getting more new members.

Did it ever happen that when the Roll was Called the Leader didn't answer? Sad to say, it has. But that is the signal for Crusaders to start something, not to drop it. Miss Hobart visited a Company in Hay, Washington, last winter, and she was met at the train by two members and taken to the church. The Leader was a school teacher and was detained that day, but when the time to begin arrived, the president opened the meeting and the business was conducted just as well as if the Leader were present. That is what we want possible in every Company. So if your Leader moved out of town or did something equally inconvenient to your plans, get together and decide whom in your church you would like to have for your Leader, and then two of you go to your pastor and ask him if you may have

her. You will probably get her. So cards, scrap-book pictures, dolls, old sheets far so good. The boys and girls and for bandages, and ladies' black stockings Leader answer "Present." Now for the to make shirts for Indian babies. baskets and things. What is in them? Now for the *Eats*. Everybody helps on Quantities of food, and all good—some this part. Mrs. Carter and Miss Apple-sweets, some nuts, some games—every-thing that makes a real success. But there is work to do before the "eats." Get a Honorable Japanese Fan." We shall de-table and benches, near the lake, not far from the diamond; water for lemonade; unpack, and all those necessary odd jobs. So we have work to do for the C. W. C.

*New Officers*, learn Initiation Ceremony and be ready for those new members. Call your executive committee together and talk up the plans for the winter and get plenty of enthusiasm started before the first meeting is held.

*Room Committee*, "Better Americans," our first study book, calls for a map of the United States, a flag, pictures and other things you must think of yourself. Sometime you might have the room fixed up as if it were the home of an American family that once lived in Italy and loved the patriotic Garabaldi, and had his picture on the wall, and were proud of Michael Angelo, and had a copy of one of his beautiful pictures, and some of the lovely needle work and pottery from Italy. At other times, when you study about the Indians or Spanish or Negroes, have things in the room that will make the Company think of the beautiful and interesting things those people have given us.

*Literature Committee*, you should be the busiest committee in the Company this year, for your Company ought to win that prize picture given to the Company in each state which reads the most missionary books before April 30, 1924. Send a request to your State Secretary (do you know her name? If not, ask Miss Noble to send you her name and address) for a Section of the Traveling Library. But those four books won't be enough for you to have, so your must get some more. Possibly the bachelors in your church will each give you one on our list. Or you might give one of our missionary plays and take an offering to buy books. Then have a way ready to keep a perfect record of which books each member has read. One good way is to have a ladder made of heavy cardboard, on each rung of which the name of one of your books is printed. When a member has read a book, tie a card with his name on it to the rung that has the name of that book on it. If Jack Tilden has read seven books, his name will be hanging from seven rungs. The Literature Committee can divide the work, one make the ladder, another print the names of the books, another get the cards to suspend, and another see that the books are passed along quickly.

*Work Committee*, write to the C. W. C. State Secretary for the name of a missionary and a list of the things she needs. Then get the things you need from the church people and have them ready for the work part of your meeting. It may be post

#### C. W. C. DAY—APRIL 26, 1924

The Crusaders have never had an Apportionment until now, so they must take this in real earnest. We are apportioning to every member of every Company:

A Bible passage—Luke 10:25-37.

A Hymn—"I Love to Tell the Story."

A Poem—"Christ has no hands but our hands

To do His work today;  
He has no feet but our feet  
To lead men in His way;  
He has no tongues but our tongues  
To tell men how He died;  
He has no help but our help  
To bring them to His side.

We give 50 Honor Points, a *Gold* star on the shield, to every Crusader as soon as he memorizes these three.

On Saturday afternoon, April 26, 1924, at 3 o'clock, every Crusade Company in

THIS IS THE FINE REPRODUCTION OF ONE OF THE MOST EXQUISITE OF MODERN PAINTINGS REPRESENTING THE MASTER



JESUS BLESSING THE CHILDREN, THE C. W. C. READING CONTEST PICTURE

the land will meet, either by itself as usual or with other nearby Companies, have a ten-minute song service so that at 3:15 p. m. sharp they can all stand up and repeat the Bible story, sing the hymn, "I Love to Tell the Story," and repeat the poem. What an inspiration! 35,000 boys and girls uniting their voices in Christ's teaching of brotherliness, and their own joy in His service and in proclaiming the Gospel story.

The rest of the afternoon may be arranged according to individual preference. We suggest a ceremony for the acceptance of the final and complete gift is from the Crusade Up Dollar Hill, a report on Honor Points and Reading Contest, a story from a missionary in person if possible, and a reading of the best Book Review written in the Company.

**REMEMBER THE DATE AND TIME, ESPECIALLY THE HOUR—3:15**

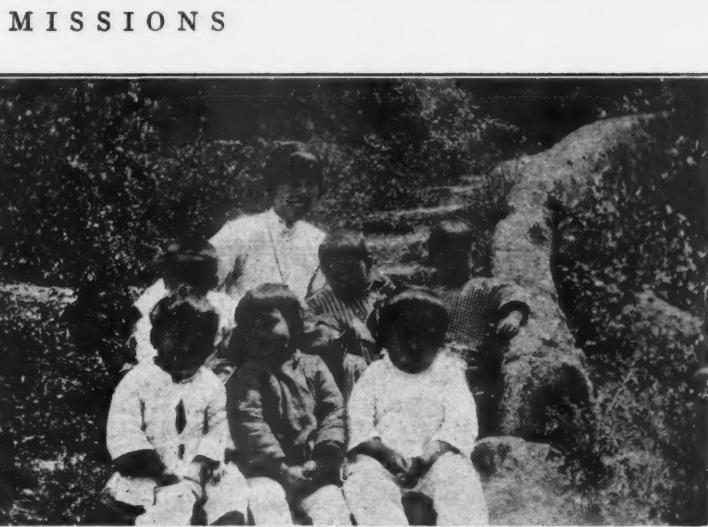
#### BOOK REVIEWS

Three Crusaders have written reviews of the study books this year and they are remarkably good. The best one was written by Elizabeth Trebell, eleven years old, of Company 1221, Colorado Springs. It is brief and well written, typed and inserted in a cover of heavy art paper. It would do credit to a girl of more years and experience. The other two came from Anna Zorvan and Joe Garney of Company 432, of the Hungarian Church, Detroit. Anna wrote hers after reading "Ann of Ava," and Joe's was on "The Magic Box." The parts of these two reviews that I particularly like are the "Criticisms" at the end. Anna says, "I would like to read more books by the same author because the story is very exciting. Also because this story really happened. It teaches us a lesson to suffer for good things if possible. I learn more about Burma. This is a good book of information. We will never feel sorry if we suffer for the dear Lord, because He will reward us very, very richly, not on earth, but in His kingdom."

Joe writes, "The plot of the story was that Lincoln was ambitious to get an education and always was true. And that incident where Mr. Crosby paid his tuition for two half years because he returned the pocketbook promptly. And I think all the characters of the story were interesting all the way through. My appreciation of the story is that I liked it very much and am anxious to know what would become of him. And Lincoln worked his way through for an education because he wanted to learn. And he succeeded every time." Next year let us have more of these reviews. I believe they have value.

#### A STORY-TELLING AND POSTER CONTEST

The Crusaders in the First Church, Haddonfield, New Jersey, are wide awake and a credit to the organization. This year they won the State prize in the Reading Contest and at their closing meeting, which was a very special occasion with



GRACE SWEET AND HER KINDERGARTEN KIDDIES IN CHINA

Many will remember Miss Sweet as one of the group of native converts of our Foreign Mission fields and schools sent to represent them at the Jubilee of the Woman's American Baptist Foreign Mission Society

some of the State officers present, the pastor presented the prize picture framed to the Company. They voted to hang it in the Primary Department room. There were 57 Crusaders and 24 visiting ladies present. No one was more proud and happy of the record of the Company than the pastor. May not that personal interest on his part be a factor in their success? The nine stories which were told in the Contest were selected by Mrs. Hinchman, the Leader, and were mostly missionary, but one was the story of the healing of Naaman and another The Story of Long Ago. There was a prize for the boy and one for the girl who were voted the best story-tellers. There were twelve original Posters, announcing meetings, illustrating stories and activities. A quilt and 1,200 quilt blocks were sent to Miss Effie Hoover, Pryor, Montana. So ended a busy and interesting year's work in an enthusiastic and intelligent Company.

#### NEW LITERATURE

1. *A Program for Heralds*, containing material and suggestions for two lessons on "Better Americans," arranged by Mrs. W. A. Carter, and two on Japan entitled, "A Japanese Day," by Mrs. E. S. Osgood. 10 cents.

2. *Programs for Crusaders*, five of them arranged by Mrs. Carter on "Better Americans," 10 cents. And the Leaders Help for "The Honorable Japanese Fan," prepared by Miss Applegarth, 15 cents.

3. *A Pattern of the Honor Point Shield* and a box of assorted star stickers for the record, 30 cents. Price of pattern without stars, 10 cents. Every Company should have one.

4. *A Library Leaflet* giving the names of all the books in our Traveling Library, and the rules for borrowing the books.

5. *A Play*, "A Love Chain to Japan," by Mrs. E. S. Osgood. Price announced later. By means of dramatizations, many pictures and situations have been indelibly stamped on not only young minds, but

older ones also. Make use of this valuable method of education.

6. *Heralding the C. W. C.*, outlining the aim, special features, convictions of membership, helps, etc., of the organization. Free.

*Mary L. M.*

218 Lancaster Ave., Buffalo, N. Y.

#### THIS IS A BOOK FOR CRUSADERS AND HERALDS

Read what Mrs. Montgomery says about a book of short stories, and see if you wouldn't like to have it:

Not long ago the Carey Press of London sent out a little book with a great appeal. Perhaps in the strictest sense of the term it is not missionary, and yet since it deals with the life of the Great Missionary, it really belongs in our missionary library for children. The book is entitled *Long Ago in Galilee*. It is made up of a series of short stories about boys and girls who lived in Galilee when Jesus walked over its hills, and sailed its blue lake. The subtitle is "Stories That May Be True," and as you read the story of Martha's Hands, and Rhoda's Request, you feel that the girls actually may have been among the throngs of children whom Jesus pitied and blessed. The style of the book is exquisite. One mother wrote to the author:

"When your little book came, Stella was not very well, and I took it to her in bed. The next time I went into her room her face was aglow and she said, 'Oh, do you know, this is a wonderful, wonderful thing! Quite wonderful! Sit down and listen.' So I did, and she read right off, and very musically, 'Rhoda's Request' and 'Martha's Hands,' and I had to hide my face because of their tender loveliness. You have made a real contribution to the children. I believe thousands who read it will be awakened to a real love for Jesus. God-speed the dear little book!"

## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON  
27 Landscape Avenue, Yonkers, N. Y.

### Pace-Setting Plans for Autumn Programs

"Have you got any seas that they say are uncrossable?"

Have you got any mountains they can't tunnel through?

We specialize on the wholly impossible, Doing the things that no one can do."

—Song of the Panama Canal Builders.

There is a unique and inherent charm about beginnings and it extends all the way from courtships to the first autumn program. It behooves the mission circle to make that initial program not only supremely attractive but also a pace-setter. Above all else, the persons responsible for the meeting should be prayer-saturated with optimism and the spirit of victory over the impossible expressed by the above stanza and demonstrated in the Great Accomplishment of which the builders sang. There is no limit to Baptist world conquest except that set by Baptist faith in the Invisible. "We are great believers in the lure of the impossible," says Jessie Burrall. "Anyone can fail on an easy task, but a gigantic one enlists the imagination and helps to carry one over the top." In saturating yourself with Scriptural assurances, do not forget that commands and promises are as inseparable as Siamese twins: you can claim the promise only when you obey the command. Refresh yourself on your "Marching Orders" and then go forward to Baptist impenetrable mountains and uncrossable seas.

### A PROGRAM OFFSHOOT FROM OUR NEW CITIZENSHIP

Now that our women are doing jury duty, they will be more intelligently interested in trials at court. Why not have some bright woman in your circle arrange a "Trial of Foreign Missions," with the Nation as plaintiff and Foreign Missions as defendant, the accusation being that Foreign Missions is robbing the Nation. The defendant might be a comely young woman dressed in white. Each side would have its attorneys and witnesses. The plaintiff's attorneys to call all the witnesses possible to prove that the money and men invested in Foreign Missions are imperatively needed at home for present reconstruction work, the "heathen" not being held responsible, anyway, for a moral code which they do not know. Foreign morals are not so very much worse than those needing attention in our own land, as, for instance, in the case of child marriages in India; for in 1920, 1,600 American boys

and 12,000 girls under fifteen were legally reported as married, last year showing 900 suicides among them. A further argument might be that those in non-Christian lands learn sins through contact with civilization of which they had no inkling before. While it may be a foregone conclusion that the judge will give the verdict for missions, much enlightenment may ensue from the discussion and dissipation of anti-mission opinions which, we are sorry to say, are yet to be found in most churches.

### BEFORE-AND-AFTER POSTERS

The former state president of our W. C. T. U. told me how she presented the book, "The Trend of the Races," and inasmuch as the same plan could be used with any of our study books, it seems worth mentioning. She made a large number of posters illustrating different phases of the book: for instance, a poster labeled "Before" showed a beautiful Negro babe, and opposite, a brainless old Negro with a vacant expression. This was before missionaries began their ministrations. Another, entitled "After," showed the same babe with a *vis-à-vis* of Booker Washington, Paul Dunbar or some other educated Negro. Similarly contrasting posters showing primitive farm methods were balanced with farm scenes displaying the use of tractors, motors, etc. My friend also used a variety of maps and livened her programs with the singing of Negro spirituals. The appeal to eye-gate was most impressive.

### MOTHERS OF THE WORLD

Have each nation represented by a mother in native costume telling her story in the first person. This plan can be used for a special missionary appeal at a Mothers' Meeting in the mission circle, or for the missionary celebration of Mother's Day, in May. There are several leaflets furnishing excellent material.

The three plans just preceding were furnished by Mrs. L. P. Welch, Rochester, Minnesota.

### A STUDENT SUPPER MEETING

The *Forum* has recently received an excellent suggestion from one of our national officers regarding a plan which can either be worked by young people themselves or arranged by the woman's circle as a Daughters' Day function or an autumn rally soon after high schools and local colleges open, as a pace-setter for the school year. A supper meeting is arranged, the guests of honor being college girls ("week-

enders" from local colleges) and high school girls looking forward to college. Any outstanding educational leaders available, especially local or state college counsellors, should also be invited and used for toasts.

Telegrams or special delivery letters—presumably direct from our missionary colleges—are received by various young women present, the messengers being dressed in the several native costumes and remaining for the program. After-dinner speeches from the educational leaders present and the reading of the special messages, together with lively music, furnish the program. If a seven-branch candlestick is available, have that number of messages and light a candle with the reading of each. Data for the composition of the messages can be supplied in abundance by the Literature Department at any of our literature headquarters.

The special delivery letters may be made long or short. A sample of a message actually used at a student supper meeting is as follows:

### UNION MEDICAL COLLEGE FOR WOMEN, PEKING, CHINA

Fifty-two physicians, graduates of this college, and twenty-four students send loving greetings. We want a Sister College, a woman's hospital and a dormitory. Our motto is: "Let this mind be in you which was also in Christ Jesus" who "came not to be ministered unto but to minister and to give his life a ransom for many."

It is needless to add that a large map to localize messages is indispensable.

### IN THE HEART OF AFRICA

Poster: A large heart encircling a map of Africa on which is written,

Your heart will be warmed if you attend the meeting of the Woman's Circle in the Church Parlors

September 13th  
at 3 P.M.

Scripture: Luke 15:3-7. Reading, "Po' Lil' Brack Sheep." Story or reading of "Aunt Zanie's Prayer," followed by sentence prayers inspired by the story.

Program: "The Heart of Africa."

Part 1. Cut paper hearts irregularly in two, for matching. Write a question on one part and its answer on the other, numbering the two the same. Mix and let audience draw. The answers are all in "Missionary Surveys—Belgian Congo." By ordering two copies (1 cent each), answers may be cut out and pasted on hearts.

Questions:

- (1) In what sort of country are our missions located?
- (2) Describe the people.
- (3) Why is it so hard to tell these people about God?
- (4) What takes the place of religion?
- (5) Whom did God use to open the door of Africa?

- (6) What was the work of Livingstone's successor?
- (7) Describe the first mission.
- (8) How was the power of God shown in Banza Manteke?

Part 2. Talks: (a) Nloko, a Man Who Seemed to Have No Heart (pp. 1-8). (b) Paul, a Man with a Great Heart (pp. 8-14). (Reference, "Paul, an Apostle of Banza Manteke."

Part 3. Talks: (a) A Woman with a Great Heart. (Introduction of Dr. Mabie.) (b) How She Answered the Call (pp. 5-7); (c) Her Hospital (p. 7); (d) The Story of Nsimba (pp. 7, 8, 12-14); (e) Her School at Kimpese (pp. 14-16). (Reference, "Dr. Katherine Mabie.)

Part 4. Write each of the following facts on a heart, cut into four or five pieces and hide them around the room. During the social hour, have a heart hunt, the several groups piecing their sections together, stating the deciphered facts and locating the stations on a map of Africa.

1. At Ntondo, work is under way for a modest but well-equipped hospital.

2. Tshumbiri is noted for its boarding school for girls.

3. In and since 1921 all of Sona Bara has been involved in a great revival.

4. Mr. and Mrs. Moon (Temple Church, Minneapolis) are at home from Kimpese on furlough.

5. The African Paul was converted at Banza Manteke.

—Adapted from a program by Mrs. Claire M. Berry, Minneapolis, Minn.

☆☆☆

#### Field Notes

THE CHRISTIANS of the Loikaw field in Burma have contributed most generously to their own church work and to benevolences. During the year 1922 they gave more than \$1 a year per member although their total income, including food, does not average more than \$15 per member. "So," says the missionary in charge of the work, "these very backward people come nearer to tithing than many American Christians do!"

☆☆☆

A CHURCH in the Jorhat field of Assam reports that among its members there are thirteen different jots, that is, races or tribes. This is a testimony to the unifying power of Christianity. In the Jorhat schools thirteen jots are also represented, but it is even more unusual to have so many in one church.

☆☆☆

CULTIVATION of the land is playing an increasingly large part in the success of our missions in South India. At the mission school at Donakonda, the students, both boys and girls, are enabled to pay at least one-half of their expenses by working in the school garden or in the dairy. Instruction in both farming and dairying is provided and 280 acres of land are being used by Christian converts as a means of earning their living.

## Another Interview With "Sister Jane"

BY J. W. WEDDELL, D.D.

The following letter, one of several inquiries received, will explain the interview which follows:

Morrisville, Pa., June 8

My dear Mr. Weddell:

The Mission Circle of Clinton Avenue Baptist Church of Trenton, N. J., are very much interested in the article regarding "Sister Jane" written by you for June MISSIONS. Is the dear old lady still living, and can you send us her address? She was such a factor in the early life of our great missionary John E. Clough, it is strange we never knew of this earlier. We want to thank you for the article and will be indebted to you if you can give her address, if she is still on this side. Very sincerely, MRS. CHARLES W. HOWELL

"Sister Jane, have you a text of Scripture for the many friends who are asking about you?" "Yes, I once was young, but now am old, yet never have I seen the righteous forsaken nor his seed begging bread."

"You seem strong and well, but many are inquiring about your age." "I was three years older than my brother Everett (Dr. Clough), and February 21st last I reached my ninetieth birthday."

"Where were you living in those early days, before Dr. Clough went to prepare for his life work?" "We were in our teens when we came with our parents from near Chautauqua, N. Y., on the overland journey to Iowa, settling first at Strawberry Point."

"What can you recall of Dr. Clough's boyhood days?" "He was a boy, like other boys, and one event I remember and which he himself never forgot. On the westward journey he took the gun one day and thought to shoot a deer, but had an explosion instead, and filled his face with smoke and powder. It was Sunday, a wild adventure on his part, and as I picked out the powder flecks from his face I used my tongue, as an older sister, very decidedly, and he knew I was right, and never did so again."

"Did you hear from him often when he went to Burlington to college?" "Yes, but he did not tell us all he had to go through of privation in getting his education. We learned afterward on what small rations of meal and water he often lived. He was converted there, and joined the Baptist church."

"Did you see him finish at Burlington?" "No, not there. The Civil War broke up the school for a time, and he came home and graduated with one other student in his class at Fayette, nearby. The young woman whom he married about this time, a sister of Rev. John Sunderland, was a student in the same school; and Salmon Bush, brother of Alva Bush, president of Cedar Valley school, married another sister."

"Do you have in mind anything that

he wrote you after he reached his field abroad?" "Yes, he sent us word that there was one special text he kept in mind as he ministered to the Telugus, 'God so loved the world,' (John 3:16).

"Have you any letters of that time?"

"Most, I sorrow to say, are lost, but here is a document that came to us toward the last, addressed by him, as a report of his engineering work, to the Government



"SISTER JANE" AT NINETY

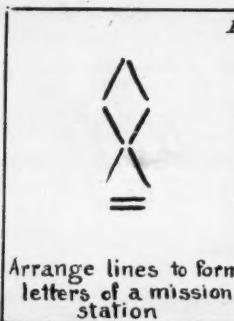
of Madras: 'I have the honor to inform you that all the relief works carried on under the management of our chairman at my request have been duly completed, all the cost at about Rs. 20,000. The works under several heads as mentioned in details below (he was a very orderly man). I request the council to take possession of these roads, as soon as possible.' (Then follows official approval of this and previous labors). It is signed J. E. Clough."

"What was the spirit of his work in India?" "My brother's work was mainly talking personally to the people, as they labored, about Jesus. He was always an evangelist, as his report of the Telugu Mission in 1870 indicates: 'Our aim,' he said, 'was to preach to the multitudes around us the Gospel Christ crucified. We fully believe that power alone could raise the Hindus out of the pit into which they had fallen. The God of Missions owned our efforts feeble though they were, and He hath done great things for us, whereof we are glad'."

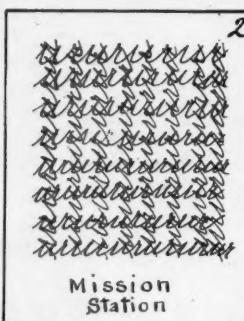
☆☆☆

ATTENDANCE in the Suifu Sunday school, according to Rev. D. C. Graham, is now the largest ever, frequently passing the mark of 550. Many of the schools too are overcrowded, there being a total of over 800 students in the Baptist schools of Suifu.

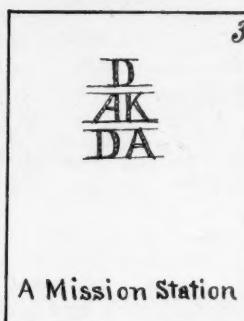
## MISSIONS' PUZZLE PAGE



Arrange lines to form letters of a mission station



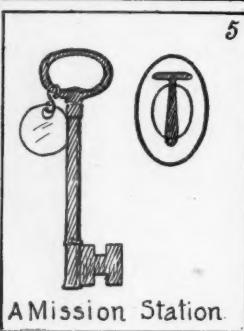
Mission Station



A Mission Station



A Mission Station



A Mission Station



A Mission Station

SERIES FOR 1923. No. 8

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1923:

First Prize—One worthwhile book for correct answers to the 66 puzzles in the eleven issues of 1923.

Second Prize—A book, or a subscription to MISSIONS, for correct answers to five puzzles in each issue, or for 55 correct answers out of the 66. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers to July Puzzles

1. (Pastor) Wu
2. Sein Shin
3. Mohendra
4. Annabina (G and A, B in A)
5. Gandabina
6. (Paul) Akahori

Note

The lines in No. 1 do not form the name of a mission station, but of a place significant in connection with Dr. Judson's work.

Some Words to Guess

What word of eleven letters altogether has four duplicates of one of the letters, four of another, and two of a third?

What word of seven letters altogether has four duplicates of one of the letters?

What is the difference between emigrant and immigrant?

Note that in spelling one has one "m" and the other two. Why?

Give the derivation and definition of Cosmopolitan.

Little Language Lessons

Pronunciation and enunciation have much to do with the beauty of our English speech. Take the word usually, and how commonly you hear it slurred as usu'ly, instead of having its four clear syllables, u-su-al-ly. In the same line nat-ur-al-ly should have four clear syllables, and not be given as natur'ly. Contemp-tu-ous is not contemp-shus and should not be so pronounced.

It is equally bad to put in a letter. For example, cas-u-al-ty (kazh-u-al-ty) is often pronounced cas-u-al-ty. Elm is one syllable and not el-um. This is a good word to practice on.

Be par-tic-u-lar about this word, and do not say par-tick-lar. Don't say 'leven when you mean e-lev-en. On the other hand, say cor-jal and not cor-di-al—two syllables being enough.

He has a bad temper'ment. Often heard, but tem-per-a-ment is the word, with the "a" clearly given. Read his-to-ry, not his-try.



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Some Books for Your Missionary  
Library

REVIEWS BY HELEN B. MONTGOMERY

These days are witnessing a great movement—the awakening of interest in missionary literature. The reading contest is a feature of church life. The women are reading, the young people are reading, the World Wide Guild is reading, the Children's World Crusade is reading, the laymen are reading! The crescendo in the last sentence will be observed by the discerning. It was only a year ago that what the men read was allowed to count for points on the reading contest—stupid that we were! Such a seed-sowing of missionary reading is sure to bring forth an abundant harvest of missionary enthusiasm.

With this increase in reading is coming an increased demand for fresh missionary books. Here is a list that can be recommended. The reading of any one of these will count three points in the National Reading Contest. The books may be ordered from the Literature Department at 276 Fifth Ave., New York City.

*Streams in the Desert*, Morrison (Hodder & Stoughton). This is a traveler's picture of Livingstonia. It is illustrated, picturesque, full of local color, charm and adventure, friendly to missionaries.

*A Gentleman in Prison* (Doran), a wonderful human document, written by a Japanese criminal condemned to die, a criminal who had found Christ and in Him a new life.

*Human Progress Through Missions*, Barton (Revell)—a masterly book, by a great missionary statesman, showing how the whole circle of modern life is in the missionary's debt. The fields of commerce, industry, education, exploration, literature and medicine are surveyed, and striking and unforgettable instances are given. A book to lend to any doubting soul—will appeal particularly to men.

*Missionary Heroes of Africa*, Morrison (Doran). The author of *Streams in the Desert* takes up the lives of missionary leaders in Africa and portrays them like a master. Moffat, Livingston, Mackenzie, Stewart, Laws, Mackay, Grenfell, Coillard and Slessor are the subjects of these life-like sketches—a book to circulate particularly among young men and women.

*Stories from Foreign Lands*, Pierce & Northrop (Revell). Those who remember *Stories from Far Away* will need no other commendation of this volume of short stories. Here are stories about China and Japan and India; about the Near East and Africa—many lands and many tales. They are suitable for telling to children, or for reading aloud.

*Pandita Ramabai*, Butler (Revell). A new life of Ramabai, written after her death by Clementina Butler, Chairman of the Executive Committee of the Ramabai Association. Already reviewed in a former issue—an inspiring story.

(Reviews also on page 499)

Baptist World Congress at Stockholm and  
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**Rev. Albert Loughridge, LL.D.**

His death occurred June 9 at his home in Salem, Oregon, of paralysis. Born June 12, 1845, in Mahaska County, Iowa, he lacked but three days of being 78. At 16 he enlisted in the Fourth Iowa Cavalry and served with honor through the Civil War. He fitted for college later and graduated at Iowa State University in 1871. His alma mater conferred the LL.D. upon him in 1899, in recognition of his missionary service and superior gifts. He held the chair of Latin in Central College, Pella, for three years. In 1874 he married Elizabeth Griffith, who survives him. Both had become Baptists from conviction, and in 1875 they sailed for India as missionaries of the American Baptist Missionary Union. After three years spent in school work and learning the language, they established the station at Hanamkondā, where the gospel had never before been preached. Mrs. Loughridge's failing health in 1881 compelled her return to America, but Dr. Loughridge only accompanied her as far as England, then returning to India to face alone the trials and triumphs of pioneer service—the only missionary among three million people. In 1884, after nine years on the field, he returned to America. He taught Latin for eleven years in Iowa State Teacher's College, and in 1898 became president of our Home Mission School, Bishop College at Marshall, Texas. In 1901 India again called them, but en route an attack of influenza rendered Mrs. Loughridge an invalid, and in 1905 they were compelled to give up the missionary work. After some years of European travel and teaching in Des Moines and at McMinnville they made their home at Salem.

Dr. Loughridge was in many ways a remarkable man. He was absolutely true to his convictions of right. He was a wonderful friend and the most loyal and efficient layman I have ever known in my pastoral experience. He was of large and commanding presence, of ready speech, apt in repartee, at home in any company, cheerful and friendly, with a fine and keen sense of humor. As a speaker on national and patriotic occasions he was extremely effective, but nowhere more so than in his sermons, always carefully arranged and thought out. I cannot but feel that a near and dear friend has been promoted to the presence of our chief Captain, and that we remaining on this front are far poorer and weaker without his strength of character, his courage in action, and his boundless faith in the religion and salvation of Jesus Christ.—Rev. Richmond A. Smith, Red Oak, Iowa.

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*Does Religion Pay?* contains twelve revival sermons preached repeatedly in the South by Dr. William Dudley Nowlin, and reproduced stenographically. Dr. George W. Truett writes a foreword in which he commends the sermons as vital, straightforward, human and positive. They probably gained much from the personality of the preacher. (The Judson Press; \$1.25 net).

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